The Missionary Herald

VOLUME CVI MARCH 1910 NUMBER 3

HAVE YOU AN EXTRA DOLLAR FOR SUCH AS THESE

CONSTANTINOPLE, Feb. 1, 1910.

American Board
Boston

Shepard telegraphs great distress Aintab region especially among Moslems People starving.

PEET.

A Fresh Appeal

THE photograph on the preceding page, with the accompanying dispatch from Mr. Peet, the treasurer of the American Board at Constantinople, tells its own story. The appeals for aid for the relief of the sufferers in Turkey given to the public since the massacres of April last have not been lacking either in number or urgency, but they have so far failed of any large response from the United States. And now comes this statement from Dr. Shepard, who has imperiled his own life in giving relief to the sufferers in Central Turkey, that not only Armenians but Moslems are starving. Dr. Christie, of Tarsus, has been speaking in England and Ireland in behalf of these sufferers; and though the English elections interfered greatly with his efforts, friends in three British societies, the Evangelical Alliance, the Bible Lands Missions Aid Society, and the "Friends of Armenia," have contributed liberally, the latter organization having forwarded since the massacres of 1895 over £70,000. Will not Americans, who have given so generously for the sufferers by earthquake in Italy and for the distressed population in Paris, make a substantial and extra offering for these distressed people in Asia Minor? The Treasurer of the American Board, 14 Beacon Street, Boston, will gladly forward all gifts.

Left-Over Pictures in Demand

DR. F. D. SHEPARD, of Aintab, who has been much occupied of late in directing work for the suffering survivors of the Cilicia massacres, finds occasion to make request for other supplies besides those that are merely material. Since the massacre he says the demand for Sunday school helps, especially in the way of pictures, is larger than ever before. This is true, not only among the Armenians, but to some extent among the Moslems. From what Dr. Shepard has had opportunity to observe in carrying on his relief work, he is satisfied that these imaginative, susceptible people are just now peculiarly approachable by means of such pictorial Sunday school literature. He suggests that request be made widely among the Sunday schools of this country for left-over pictures illustrating the lessons, to be sent for use among the people in this stricken region. They may be sent either to Miss Elizabeth S. Webb, Adana, Turkey in Asia, open mail via London, or to Dr. F. D. Shepard, Aintab, Turkey in Asia.

Dr. Stover Returns to His Field

ACCORDING to anticipation cherished for some time, permission has at length been given by the Portuguese government for Rev. Wesley M. Stover to resume residence and missionary work in the West Central African field. The decision was reached by the Portuguese government upon the very last day of Minister Bryan's service at Lisbon. Much credit is due to him for sympathetic interest and wise diplomacy in handling the case. Dr. Stover planned a prompt departure from the Portuguese capital to Loanda, whence he expected the way would open to him to rejoin his family and resume work. This is a happy outcome from a long and wearisome period of waiting. The friends of the mission in this country and everywhere unite heartily in the rejoicings over the event, which not only restores Dr. Stover to Angola, but strengthens the position of all our missionaries there.

What Is in this Number

A NEW subscriber wishes his copy of the *Herald* discontinued. He writes from an up-state New York village that he received the January issue and that he wants no more; if he had sent for a sample copy first he would never have subscribed. He concludes his short note with this confession of his disappointment: "When I subscribed I thought there was something to read, but there ain't much." Our chagrin is somewhat tempered by the fact that this is the first time that such a judgment has been reported. We wonder if the good man really did read that January number, which, by the way,

an eminent doctor of divinity in New York City said was the best number of the *Herald* ever issued. That no one may fail to get at the contents of *this* number let attention be called here to some samples: the striking story of Dweshula and the picturesque description of the opening of an industrial commission at Adana, among the articles; the account of a Gladstone celebration in Philippopolis, a visit to the Indians among the Mexican Sierras, and a scene at the club in Cesarea when Christ was portrayed to an audience of Moslems, all to be found in the Letters; the summary of stirring events, transpiring or yet to come, in connection with missionary campaigns in this land, contained in the Home Department; and such brilliant pen pictures of conditions in India and Japan as are quoted in The Portfolio. If good reading and interesting is wanted, we humbly believe this number is full of it.

The Young People Keeping Step

As this issue of the *Herald* reaches its readers one of the newest events of missionary import is the mass meeting of young people in the Old South Church, Boston, on Washington's Birthday. This gathering indicates a stirring among our Christian young people of the same spirit which has animated and carried forward the Laymen's Movement. The young people are keeping step with their elders. There have been prompting and inspiration for this gathering also from the Student Volunteer Convention recently held in Rochester, N. Y. Much of greatest moment in that memorable occasion finds echo and even reproduction in the Boston meeting. With Mr. John Magee, president of the Boston Student Volunteer League, in the chair, it brings together young people's organizations of almost every denomination, representing a membership of some twenty thousand. Its dominant note, like that of the Student Volunteers and the Laymen's Movement, is the crisis presented by the present missionary situation. This is dealt with by such well-known missionary speakers as Dr. S. M. Zwemer, Dr. J. P. Jones, Dr. C. T. Wang, Mr. J. E. McAfee, and Rev. L. H. Hough in such a way as to focus the young people's interest upon practical measures to which to devote themselves in the work of their respective churches.

Two for a Dollar

THE work of the Committee of One Hundred which Messrs. Sleman and Dyer are so industriously promoting looks to more than the success of the Apportionment Plan this year. Its purpose is to assure a permanent and enlarging devotion through all our churches to their missionary undertakings at home and abroad. As one of the plans to this end the committee seeks to promote the missionary magazines, and through all its meetings and agencies is sounding a call to take the "two for a dollar." Will not pastors and church leaders cooperate with them in this farsighted plan?

A Prophecy Finding Fulfillment

WHEN the Joint Missionary Campaign was in progress during the early months of last year, it was repeatedly remarked that even if it should fail as a financial undertaking, the educational value of it would be worth more than all the effort and expense. Fortunately the campaign was not a financial failure. It succeeded in raising the combined debts of our missionary societies and a considerable sum besides for distribu-

Pacific School of Religion Berkeley, Calif.

tion according to the Apportionment Plan. And now the prediction with respect to its educational value is being steadily realized as churches and committees are busy getting the Apportionment Plan into practical operation. Such steps are greatly furthered both by the "together" spirit which the campaign aroused and by the clearer understanding of the Apportionment Plan which it brought about. Manifestly it was just the preparation needed for such cultivation of our whole Congregational field as is now being entered upon under the lead of the Committee of One Hundred in which the Brotherhood and the Boards are working together.

A Hope Long Deferred

THAT a turn comes at length in the longest lane finds new proof in case of the school and church at Yozgat, Western Turkey. In 1892 Rev. G. H. Krikorian, who had been pastor of the church in Yozgat, came to this country for further study. While here permission was given him by the Prudential Committee to raise money for the building of a school and house of worship at that place. After the money was secured it was found impossible to proceed with building on account of obstructions from the Turkish government. The funds were held against a time when the obstacles might be overcome and permission to build obtained from the reluctant authorities. Not until after the revolution when the new government took charge was it possible to proceed with the work. Now there is full liberty to build the new school and church. Already the work has progressed far enough for the building to be occupied in part. But it is found that the cost will be somewhat more than would have been required when the money was raised eighteen years ago, and in order to realize in full the hope which has been so long deferred it will be necessary for some additional contribution to be made. It is felt that the people who were so interested in this project under Mr. Krikorian's leadership at that time will be glad to supplement what they gave then with a thank-offering that the hope is now being realized.

The Art of Missions

AFTER a century of study and experiment the modern missionary enterprise has developed, not only a science about which books can be written, but an art in whose practice workers need to compare notes and to combine efforts. The worth of the Annual Conference of Foreign Mission Boards of the United States and Canada in stimulating and guiding the forty-two American societies in their task becomes each year more evident. The very holding of the conference, with representatives of nearly all the foreign missionary societies on this continent in attendance, is striking evidence of the growing Christian unity; a yearly reminder to the religious denominations of this country that on the fields afar their representatives are getting very close together in their work and in their sympathies, and that before the forces of irreligion in this land, as of other religions in the lands beyond, the followers of Jesus Christ cannot afford to work independently or without due regard each to what the other is doing.

The seventeenth of these conferences, entertained in New York by the Young People's Missionary Movement from January 12–14, was attended by 131 delegates, representing thirty-four boards. Several notable features characterized this meeting: the presence of Dr. Julius Richter, who besides contributing a most instructive address on the work of the Continental missionary societies, and presenting a formal request in behalf of German missionary societies for the Americans to join with them in securing an international committee for international questions, such as are emerging in these times when missions are so inwrought with world politics, brought the wealth of his wide knowledge and experience to the discussion of many questions of the session; an address by Mr. John R. Mott,

fresh from his visit to Russia, on the outlook in that empire, which to his mind is notable for the religious susceptibility of the enormous mass of students; Dr. Zwemer's optimistic review of the Mohammedan problem, emphasizing India as the most accessible field at present for touching Moslem peoples; the afternoon session given to the discussion of Christian education in China, with addresses from such experts as Professor Burton, of Chicago University, and Dr. Hawks Pott, the head of St. John's College at Shanghai and president of the Educational Association of China, and the sessions of the closing day given over to a forecast of the World's Missionary Conference to assemble in Edinburgh in June.

The opportunity for cultivating acquaintance and private interchange of opinion among secretaries of many boards was not the least of the delightful and rewarding features of the time. Some blended impressions of the conference are of the immense undertaking which is on, the enterprise, courage, and devotion with which it is being pursued, and the reality and power of that Spirit of Christ which so fuses and fires men of all communions for the establishment of an invisible Kingdom that yet shall fill the earth.

Another Merger

CONGRATULATIONS to our Baptist brethren on *Missions*, the new magazine issued by their Home Mission, Foreign Mission, and Publication Societies. The first number of the new monthly, which appeared in January, is very attractive, full of good material, well arranged, well printed, well illustrated. In choice of titles, captions, and all the arts of display that attract the reader, as well as in the more substantial work of selecting material, balancing departments, and contributing note and comment, the editorial work is of high order. As a type of the joint home and foreign missionary magazine *Missions* leaps into the front rank, continuing the high ideals of the *Baptist Missionary Magazine*.

The course of *Missions* will thus be watched with special interest by Congregationalists. It is to be recognized, however, that the task both of the Baptists and the Episcopalians in this direction is simpler than some, because the former have but three societies to provide for and the latter but two. Moreover, it is to be borne in mind that the Methodists after trial of the joint periodical felt that for both partners it was best to separate, and that the experience of the Presbyterians with their united magazine has so far been quite unsatisfactory to many in that communion. We hail another capable experimenter in this field.

Two Distinguished Advocates

IT is not in the United States alone that men high in office are willing to lift their voices in favor of foreign missions today. At a recent meeting in England in the interest of the Church's work abroad, we note that the two speakers were the Archbishop of Canterbury and Lord Milner. The primate addressed himself to the commonplace, worn-out objections to foreign missions: we hear that much needs to be done at home, and until it is done foreign missions should be left alone; yet the men who brought Christianity to this country did not come from lands where already all was right. It is said that the missionaries have unsettled the natives; the fact is that in many cases the missionary came in when the natives were already unsettled by education and European ideas. He pulled the natives together when they were going to pieces. It is also held absurd to expect the whole world to adopt Christianity, yet the speaker believed that would come to pass if Christian people acted unitedly.

Lord Milner gave his testimony as an administrator that wherever he had gone in South Africa he had seen that the work of the Christian mission was for good. Speaking altogether as a layman, he said the influence of the mission was for better order, better life, and general progress. The influence of Christian missionaries was heartily

welcomed by any civil administrator who knew his business. People could make their minds easy about the alleged ill effects of Christianity upon the natives. There were many men of character among them and he did not think that the color test should be an absolute bar to the privileges of white citizenship. Negro men of ability should be entitled to those privileges.

We note this last remark with special interest as forecasting sometime for South Africa a better policy than has yet been secured.

A Missionary in Three Lands

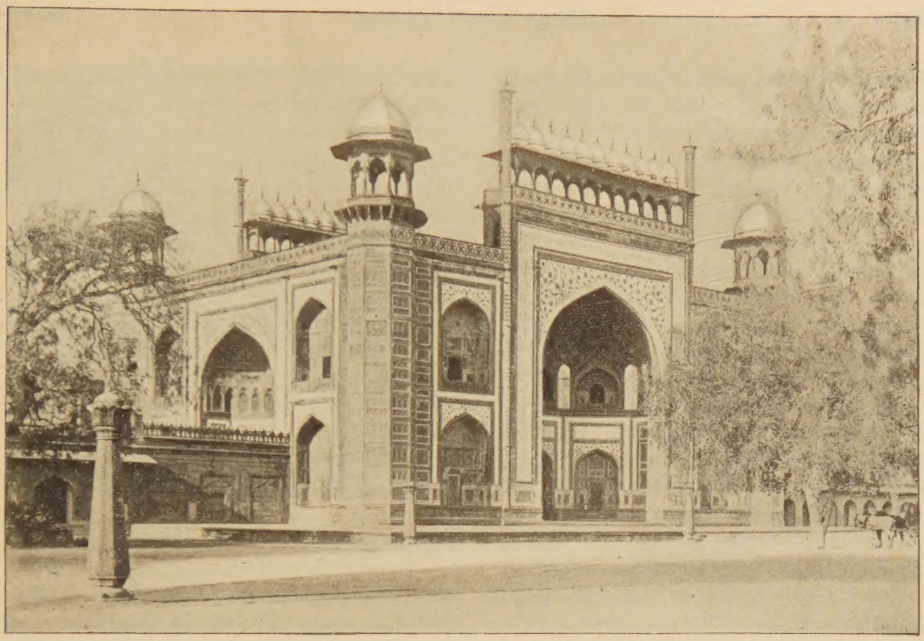
REV. MILAN H. HITCHCOCK, who died at Winchendon, Mass., January 28, was a missionary of the American Board, first in Ceylon and afterwards in Western Turkey. He was born in Marshall, N. Y., January 27, 1831, was graduated from Amherst College in 1854 and Bangor Seminary in 1857. He arrived at Madras in 1858, and after three years of service he returned to the United States and was pastor at Westminster and also Winchendon, in Massachusetts, for some years. He was reappointed a missionary of the Board in 1869 and went to Turkey, and after faithful and successful service for thirteen years he was released from his connection with the Board. He then served twice as pastor at Hubbardston, Mass., also for four years as city missionary at Worcester, laboring for Armenians in that city and vicinity. He was a devoted servant of Christ and zealous for the promotion of his kingdom. Since 1901 he has resided at Winchendon, where Mrs. Hitchcock, whose maiden name was Lucy A. Rice, and to whom he was married September 24, 1857, still resides.

A Supreme Court Verdict

A RECENT decision of the United States Supreme Court is of interest quite as much in its theological as in its legal aspect. In 1849 the American Board transferred its seminary in Hawaii to that government under agreement that certain religious instruction should be given in it. Upon failure to carry out that agreement, action was brought against the Territory of Hawâii for recovery of funds for the maintenance of such teaching. The Supreme Court of the United States has twice decided that the American Board has just claim against Hawaii for recovery of the money, and in its last decision fixes the sum at $15,000. Just how far this decision will serve as a precedent cannot readily be anticipated, but if the same principle were to be applied and carried into effect throughout the whole range of vested funds, extensive readjustments might be found necessary.

Century-Old Congregational Churches

FOR the one hundredth year of the American Board it would be interesting information if it could be told how many Congregational churches there were in 1810 and what their membership was. But the data for even a good guess at these numbers does not seem to be available. The nearest approach that can be made to it is in the record of Congregational churches now existing which are old as the American Board or older. The number of them is surprisingly large. Of the 6,006 Congregational churches reported in the last Year-Book, 763, slightly more than one-eighth of them, were in existence a century ago. These century-old churches are all in New England and the four other states of New Jersey, New York, Ohio, and Pennsylvania. Proportionally they are most numerous in Connecticut, where over half, almost exactly sixty per cent, of the present 332 Congregational churches are at least a hundred years old. More than one-half of the 187 New Hampshire churches are old as the American Board and nearly one-half of the 213 Vermont churches. Of the 603 Massachusetts churches about two-fifths were in existence a century ago. But that quite a number of churches, Congregational then, are Unitarian now, the Massachusetts percentage would no doubt be considerably larger.



ENTRANCE TO GROUNDS OF TAJ MAHAL AT AGRA

THE WORLD'S CHRISTIAN ENDEAVOR CONVENTION IN AGRA

By Rev. WILLIAM HAZEN, of Sholapur, India

THE idea of holding a World's Christian Endeavor Convention in India, in order to demonstrate to India the power and value of the Endeavor movement and to demonstrate to the Christian world something of the extent and effectiveness of the Endeavor movement in India, was a dream which took shape in the mind of Rev. F. S. Hatch, when he was general secretary in India, and in the minds of other leaders. Though delayed in its execution by various circumstances (the Russo-Japanese War was one of the things which made it impossible to arrange for a large excursion party to the East at that time), the dream has now come true and the convention has taken place. It is hard for those of us who have been deeply interested in this gathering, during the years which it has taken to prepare for it, to realize that it has actually gone into history. From the published reports it is possible to gather some impressions of the inspiration and power of the convention.

In Agra, the ancient imperial city, redolent with memories of the great Moguls, of Akbar, the empire builder, and Shah Jahan, the builder of splendid monuments, with its Taj Mahal, which enshrines in enduring marble the deathless passion of an imperial lover, this gathering of the hosts of followers of the Christ, filled with the passion of love for him and of service to humanity, found a fitting place. In tents graciously furnished by the viceroy of India, delegates from India, Burma, and Ceylon, of countless racial types and speaking many languages, came together in the bond of unity furnished by devotion to Jesus Christ.

Characteristically Oriental was the greeting given to Dr. and Mrs. F. E. Clark on their arrival, all the delegates

lining the road, with waving banners and songs in divers tongues, and with an elephant and a camel to grace the occasion. Characteristically Endeavor-like was the scene in the great tent hung with banners, while the fact that the convention was being held in India was made impressive by a great map of India and Ceylon having on it Carey's motto, "Expect great things from God; attempt great things for God," and by the convention motto, "Christ for India and India for Christ."

WITHOUT THE GATE OF AGRA

Pres. Herbert Anderson, of India, emphasized the contrast between the time, nearly a century ago, when one of the early English Baptist missionaries was marched out of Agra under the orders of the Earl of Minto, the viceroy of that time, and the present, when this great convention met in tents furnished by another Earl of Minto and viceroy.

The convention was fortunate in having the presence of Dr. and Mrs. F. E. Clark, Sec. William Shaw (who did a good thing for the movement in India financially), and a number of other delegates from abroad, including President King, of Oberlin, who gave an inspiring address on "Christ's Challenge to the Individual." Among the other addresses, reports of which are at hand, were those of Dr. S. K. Datta, of Lahore, on "Christ the Fulfillment of India's Need," and by Dr. R. A. Hume, of our Marathi Mission, on "The Indian Church: Its Future Mission."

An important feature of the convention was the "Exhibition and Sale of Work," in the stalls of which were exhibited useful and artistic articles sent by Endeavorers from all over India as gifts to the convention, and by many mission industrial schools, as samples of the workmanship of the rising Christian generation.

Those who know anything of India cannot fail to see that this convention of the world's Christian Endeavor forces at Agra will have a powerful effect upon the progress of the movement in that empire. May it react in a new impulse to its mighty and world-wide undertaking.

PROVE THE PUDDING

By Assistant Secretary D. BREWER EDDY

WHEN we look across some huge armory where 1,500 men are seated at tables in the greatest gathering of representative Christian men that city has perhaps ever seen; when we hear the round of applause that greets the splendid addresses of the speakers, the sharp thrusts at the men of narrow vision, or see the rising vote which establishes a new standard for missionary giving in that entire community — we who have been pastors cannot escape feeling just a twinge of skepticism upon reflecting that this en-

thusiasm must prove itself and "make good" amid the actual, humdrum, difficult, tradition-buttressed conditions in the local church against the whole legion of "ifs" which we know so well.

What gives us greatest encouragement, therefore, in connection with the Laymen's Movement is not so much the things done in its conventions as the reports which pastors are bringing from them to the Rooms of the Board. There is "a sound of going in the tops of the mulberry trees." This morning when we looked the fleece was wringing wet. Tonight it seems as if we can descry something that may be a pillar of fire. What if it were all to be true! But listen! Here's an important church, one of the pillars of our denomination, whose pastor believed in the practical methods suggested by the Laymen's Campaign. They had their men's supper, pooled all their benevolent issues into one budget, found a new spirit among their men so persuasive and irresistible that now a prominent lawyer, and now a justice of the supreme court, and again a general officer of an important railroad were willing to draw themselves away from their firesides and actually stump the town, with wisely selected lists in their hands, approaching by twos *every* layman in the congregation. This is THE EVERY-MEMBER-CANVASS raised to the *n*th power. Is it any wonder that the pledges of that church will easily be doubled this year?

Here's another church in an important suburb of Boston — the appeal from the pastor's pen begins this way: "The King's Business is what a church exists for. It is here to do work, and not merely to save the souls of those who compose it and develop their spiritual life. Some of this work is done directly, in the immediate neighborhood. But the Master's vision embraced the world, and his disciples cannot be parochial in their sympathies. Our neighbor is the man we can help, no matter where he lives. In this wider work we must use accredited agencies." Then are named the seven denominational societies and the other local appeals lumped into one great budget for benevolences. When the men of any church have the Apportionment Plan placed before them by their pastor in such a spirit as this, is it not practically certain that they will vote it enthusiastically and carry it through conscientiously? And just notice this remarkable paragraph: —

"To keep informed about this work of the churches one needs to read the bulletins from the front. Our aim is to have 100 subscribers for *The Congregationalist*, the *Missionary Herald*, and *The American Missionary*. If you would like to join the Church Club, please use the blank below." What stronger appeal could a Board Secretary have made?

Here is another vital sentence by the pastor of a great suburban church near New York City, as he places the total benevolences of that church at $5,000, divided according to the Apportionment Plan: "It is for all our members and attendants, because we believe that every man, woman, and child will wish to give (aside from the support of our own service) something in 1910 to HELP fullfill our prayer, 'Thy kingdom come.'"

Recently in this office a pastor presented one obstacle after another existing in his local church, and then placed over against it the splendid appeal which the Committee of One Hundred is making to all our churches in New England. Finally, with paper and pencil he outlined steps for applying the practical method suggested in the Laymen's Movement so as to cover the Apportionment Plan in full. "I guess we can carry that through unless we strike a snag," said he, with a thump of his fist.

On a recent night sixty men at dinner in Bridgeport, Conn., set up a campaign to reach ten great centers throughout New England, where this laymen's message could be rung out like a new cry for loyalty or patriotism. There is the increasing conviction that the churches of our order must carry

through this Apportionment Plan or confess that we have reached our limit. While one other great denomination, whose board was once the weak offspring of our own great American Board, doubled its giving in the last seven years, and while the press has more than once reported the magnificent gifts of leading laymen of that denomination, Congregationalism has been drawing in its breath for this present moment. A few days ago in Chicago, laymen gathered from the entire Mississippi Valley and there laid plans for the thrust of this message into the very heart of the local churches of the West. The great influence of the Brotherhood has thrown itself into the scale through the agency of such men as Dyer and Sweet, Lewis, McMillan, and Sleman, to test whether our 6,000 and more churches are going to balk at $2,000,000 as the impossible limit of our devotion. In a few weeks the pastors of the entire country are to receive a communication from the Committee of One Hundred. They are now ready to outline exactly what the local church can do to keep its place in the line of this advance.

Brethren and fathers, the pudding is to be proven, whether it will really stand the test of home consumption. It is perfectly clear that the annual offering, valued as its history has been, can no longer be considered up-to-date, or adequate as the method of raising our benevolent funds. Our businesslike laymen have turned their businesslike judgment in a businesslike manner upon that problem, and have so decreed. The subscription card, conscientiously faced, personally presented to every member of the congregation with an adequate appeal for the combined budget of our denominational interests, is to be the slogan of the new advance in our churches. The movement is not coming; it has come. Let those pastors throughout the entire country who have tried this thing and found it to work speak the word of encouragement to their brethren who face greater obstacles and whose courage fails.

But there is something vastly more important. It is that the laymen of our churches who read this message — yes, you very men to whom the pastor has been appealing these many, many Sundays in many, many years — should go to the pastor, with two or three others, and tell him that your church must be led forward into this new business system of doing the Lord's work. Two things have been clearly demonstrated: first, that church support is not endangered by the introduction of the envelope system for the benevolences as well as for the collection of the home expenses; second, that the men of the church will take up this thing and carry it through if the gauntlet is thrown down to them. It is steadily becoming the question, personalized and concentrated—has your church done this thing? The new standard has in it that compelling responsibility that holds it before every church with the question, "Is it yes or no?" Meanwhile let us each add his own petition to the volume of prayer going up from our churches, that we may with one accord be brought forward to that day when we shall "rejoice with exceeding great joy" because the thing has been done.

A HIGH COMMISSION ON EMBROIDERY

By Rev. HAROLD I. GARDNER, of Hadjin, Central Turkey Mission

WHILE passing through Adana on the way to Hadjin, I was invited to the house of the Protestant Armenian pastor. Hurrying along the narrow, winding streets, I found already gathered a unique and significant assemby of men. At the end of the inner room in the seat of honor was the

new Vali Bey, the Young Turk governor of the province, who was sent here a few months since from Salonica. This official has in so many practical ways put in operation plans for a better administration of justice and for the relief of the distressed, that the old Turks are looking on and rubbing their eyes with surprise. Near the Vali was the commandant, the head of the military force of the city, who later on, in speaking to Mr. Chambers as the leader of the American Mission, expressed appreciation of his work in the interests of humanity, remarking, as he did so, "that service for humanity is the only thing of permanent value in human life." This remark is most significant as coming from a Moslem.

THE CLOCK TOWER, ADANA

Other officials in the company were the commandant of the Gens d'Armes, the mayor, the police commissioner and the chief of police, the president of the Board of Education for the province, the director of the government tobacco monopoly, and the president of the criminal court. The old Moslem khoja, or teacher, with his white turban and long, fur-lined robe, was a strange neighbor to the line of Oriental ecclesiastics in their black caps and flowing garb. The Armenian Catholic bishop and the Gregorian priest were sitting with the priests from the Syrian Catholic, the Chaldean Catholic, the old Syrian Jacobite, and the Greek Orthodox Churches. Soon came in the pleasant young English consul, with silk hat and frock coat, and the station master, with his long whiskers. The Persian consul, the representative of the only other consulate in the city, puffed with the rest the cigarettes which Turkish etiquette offers as soon as guests arrive. Leading Greek, Armenian, Fellah, and Turkish merchants helped make up as notable a company of fifty men as the city could produce.

Before business the Turkish coffee was served, whose excellence was attested by the loud sipping of lips. Then out came the strings of beads which are carried to toy with when the fingers are not busy, because it quiets the nerves, I am told.

Why were these men thus assembled? To learn about needlework and embroidery. A strange purpose for such a conclave, you say. But it is a very strange situation that confronts them in this province. It is more than strange; a most pitiable and deplorable situation. Much of Adana and Tarsus and the villages about is in ruins and ashes. Thousands of widows, mothers, and sisters have been forced to face life homeless, foodless, and defenseless, because about 25,000 fathers, husbands, sons, and brothers fell in the awful days of last spring, when men of one faith slew men of another and the land was filled with horror.

It is this situation which has led the Vali to form a Commission of Industries, in order to provide a means of livelihood for poor girls and women of every sect and faith. To accomplish this end the commission aims to revive

AMID THE RUINS OF THEIR HOME

The women of this impoverished family represent those whom the new Industrial Commission is to aid

and develop the arts of Oriental embroidery, lace work, and hand weaving, and to find a market for the finished articles. For the carrying out of this commendable purpose the Vali has framed a constitution which provides for the organization of a central commission and branch commissions at several points in the province, with $18,000 of government money assigned as capital for the enterprise.

In urging Mr. Chambers to accept the presidency of the central commission, the Vali pointed out that the purpose of this work was in line with Mr. Chambers's purpose in the uplift of this stricken people. He added that he felt assured, in intrusting this undertaking to Mr. Chambers's direction, that it would be administered with perfect integrity, and with the fullest intention to make it beneficial to all communities of all faiths. This tribute, given before such an assembly of officials, shows that the untiring and efficient efforts of Mr. Chambers for the betterment of conditions in this city have not passed unnoticed. Without remuneration he has served as president of the International Relief Committee, as member of the Vali's Central Relief Commission, on his sub-commission for providing relief and work, and on his Orphanage Commission. It is also due to Mr. Chambers's work and direction that a hospital has been established with its door open to all, so far as limited equipment and capacity will allow. For a Turkish governor so to have recognized a foreigner and a Christian missionary, and to have given this large sum of government money entirely into his control, is an act without precedent and of great moment.

This company was gathered for an official opening of the work of this Industrial Commission. For a number of weeks a group of Moslem and Christian girls have been receiving instruction. The splendid exhibit of work already accomplished is due very largely to the devoted labor of Mrs. Dr. Shepard, of Aintab, who without any salary has come and given weeks of service to starting the enterprise. She has been ably assisted by a com-

mittee of Moslem and Christian ladies, including Mrs. Chambers and the wives of the Vali and the Persian consul. In the choice of his opening words the Vali was very happy. They were gathered, not for show, but to open an enterprise that was full of promise for supplying work to the needy and for developing an important industry in the province. He expressed his appreciation of the work already done, and of the good will indicated by the presence of those who had accepted the invitation to be present.

Mr. Chambers responded gracefully, and pointed out the fact that in all the work of relief they had borne steadily in mind the devising of ways and means by which the people might come to a position of independent self-support. The fact that this commission so directly aims at the accomplishment of this end, as well as the establishment of an industry of permanent benefit, made him feel that he could not refuse the position of service offered to him. He accepted the office from the humanitarian desire to render service to all communities, Moslem and Christian, without distinction. The Rev. H. Ashgian, pastor of the Protestant church at Adana, followed, showing how the emphasis put upon industry and cleanliness by the work of the commission would meet a deep need in the homes where much of the work will be done, and would make for a higher moral atmosphere.

More coffee followed, and a most interested inspection of the articles already finished; these Turkish officials were as eager to buy as ladies at a bazaar. It is noteworthy that the constitution provides that the profits shall be used for an increase of the capital, a royalty to the workers, and a fund for the establishment of an orphanage. The occasion gave an opportunity for the stating of the principles of Christian brotherhood and service to Moslem officials, which heretofore would have been highly prized and which is now much appreciated. As the dignitaries came forth the carriages and guards of honor began to disappear, while all agreed that the official opening of the Industrial Commission was a glorious success.

INTERNATIONAL MISSION HOSPITAL, ADANA

Opened October, 1909

AS TO JAPAN

THE article in The Portfolio of this number entitled, "A Situation in Japan," is likely to produce somewhat mixed feelings in the minds of thoughtful readers. There is ground for encouragement, not to say exhilaration, in its picture of Christianity's progress throughout the Japanese empire. Its author discovers, altogether apart from any influence of missionary or of church, a widespread and mighty turning from Confucianism to Christianity as the family religion of Japan. His opinion thus accords with that of an eminent professor of Tokyo University, who has declared that at least a million Japanese outside the Christian Church have so appropriated Christianity that, though not yet confessed disciples, they are framing their lives according to the teaching of Christ.

Furthermore, the suggestion of Mr. Uchimura, that his countrymen can avoid all the discussions and terminologies which have divided and hampered Christians of the West by becoming privately and without organization devout believers in God and Christ, presents an alluring vision. It is in line with the growing conviction that every people, as every age, is bound to restate and interpret for itself, and in harmony with its modes of thought, the universal and eternal truths of the gospel.

Again there is a delightful suggestion of that simplicity which is in Christ in the intimation that the Japanese may go directly to Jesus of Nazareth, to live with him and be made like him. Such vision of a spiritual religion moving immediately upon heart and home, and by invisible bands uniting an entire nation in discipleship, is charming to all who are looking for the wide lordship of Christ.

At the same time it must be said that many expressions in this frank and friendly utterance, and most of all perhaps what seems to be its animating spirit, betray an ominous disdain both for doctrine and institution in the field of religion. The question presses whether, after all, there is not here something more than local difference of view or racial change of emphasis; the contrast, for example, between Western practicality and Eastern ideality; whether this is really to be the "Japonicized" Christianity the *Kirisutokyo Sekai* (Congregational) foresees; whether, after all, "so-called churches" are useless and cumbersome paraphernalia; whether dogmas, sacraments, and ordained ministers are altogether impediments of pure religion; whether there is not danger that a Christianity so entirely subjective, vague, and unorganized will never become a substantial and authoritative force in the life of community or nation, or, indeed, amid the severer testings, in the life of an individual.

This suspicion of weakness or incompleteness in the conception of Christianity which Mr. Uchimura's article exalts is increased if one follows the current of religious thought in Japan as reflected in its religious and secular press. What is continually evident and disturbing is a certain restlessness or instability of mind, a superficial approval of whatever is announced as new or broad, and a loose rationalism that hardly calls for serious consideration. This habit of mind and this style of treatment, which are noticeable even among Christian writers for the current religious press of Japan, becomes even more marked when the writer disclaims Christian sympathies.

A contributor to the *Japan Weekly Mail* of December 25, 1909, who styles his article, "What a Heathen Japanese Thinks of Present Day Christianity," furnishes a striking illustration of this jaunty and inconclusive sort of reasoning. Announcing himself at the beginning as one who holds the opinion that all faith in religion is nothing more or less than a great superstition

wherein no religion can claim superiority over another, before long he is found declaring that religion, though mixed up with a great deal of superstition, is quite harmless, and indeed sometimes does much good, so that the more it is believed in the better. Passing confidently in review the ideas and standards of Christianity, admitting that Jesus Christ and his apostles propagated doctrines best calculated at the time to accomplish the object of salvation, he deems it a matter of course that since the world has progressed it must have got by all this, and thus the present day indifference to Christianity is due to the fact that no one has risen to supersede Christ. And the reason why some one has not risen to supersede him is that men have found time too valuable to waste in religious reform, and that religion has gradually turned into a means of earning a livelihood for certain classes. So missionaries go abroad because they are paid better salaries than if they stayed home.

Thus surveying the situation and the need, this writer proposes that a Second Christ should be appointed thoroughly to remodel Christianity and to bring its rites and tenets more into consonance with existing conditions. He thinks it will not be difficult to call forth this Second Christ, as this might be done in a remote part of the world like Tibet or Central Africa, where in quietness and seclusion some time could be taken to revise Christianity to meet the needs of this day. A characteristic utterance appears in a postscript in which the writer declares that he has heard that the Congregational sect holds rather progressive views, "having dispensed with the mysterious legend of Virgin Mary, the Resurrection, God's only Son," etc., thus putting itself more in line with the ideas he himself advocates. But so long as it has not the courage to dispense with the Bible which contains the above legends he thinks little is to be looked for from it. These views, held by so small a company and in so lame a manner, cannot hope to predominate over the general Christian teaching.

Of itself all this may be quickly passed by with amazement or amusement, according to the temper of the reader. But it indicates an attitude of mind toward Christianity, constantly reflected in Japanese writings, in which crass ignorance, cocksureness, and frank indifference to facts of history or the teachings of experience lead to wildest conclusions. To face this stream of skepticism and cheap rationalism as it flows out upon the intellectual life of Japan is to realize anew the strain upon the Christian missionaries in that land, the infinite patience and tact required to meet minds with whom such arguments obtain, and the intellectual ability and strong grasp of the verities of Christian faith and knowledge necessary really to grapple with these vagaries of thought; it is to get a new sense of the work of that Spirit of God who finds his way through all confusion of mind to the needy heart of man and prepares it for the message which, first of all falling upon the heart, may prompt it to open the eyes of the understanding. Sympathy and prayer may well go out for those who are busy in Japan publishing the good tidings of Christ.

It is comforting to reflect that after all the great mass of the Japanese people are not represented by these speculations, criticisms, and crude attempts to reconstruct Christianity, nor do they share this assumed indifference or superiority to all religious belief. A contributor to the January issue of *The East and the West*, writing on Agnosticism in Japan, declares that while it is there and growing, it is no longer to be feared. It is not so much doubt of Christianity as doubt originating from loss of faith in Buddhism and Shintoism. The Japanese people have an essentially religious character; they are earnest in the pursuit of knowledge; they offer a fertile soil for Christianity. While young men are to be met there who call themselves *mushukyo* (no religion), there is no general movement of this sort, nor is there need that such shall be. If the

Japanese inquirer is met intelligently and sympathetically, the superiority of Christianity will make itself apparent, and it will be admitted. After seven years' life in close touch with Japanese students of various grades, that which has impressed that writer is not their agnosticism, but their strong religious feeling. He, too, has found that many a Japanese, though not a baptized Christian, lifts with earnest heart prayers of thanksgiving and devotion to God.

Christianity has a future in Japan. It is winning its way. It behooves all who long for the Christian conquest of that great empire to be patient and yet brave, sympathetic, yet clear and strong in transmitting their message, reflecting as in a mirror that Christ who is to every nation the power of God and the wisdom of God.

DWESHULA

His Conflict and His Victory

By Mrs. AMY BRIDGMAN COWLES, of the Zulu Mission

A HEATHEN hero has recently died, an old, white-headed Zulu who fought for thirty years "against principalities, against powers, against the rulers of the darkness of this world," and finally won out and died a glorious death. His name was Dweshula (Dweshoo-lah). When dying he sent for the whole tribe to come and see him. With his last breath he told them that for many, many years he had fought to be a Christian, that the battle had been long and fierce, but that he had conquered and God had blessed him in it. "Now," he said, "when I am gone, I want you all to become Christians."

One year has passed since Dweshula's death, and now in that remote spot, so far away in the wilds that missionaries can only rarely reach it, a great turning to the Lord has taken place. Thirty men have cut off their head-rings, and are washing off the grease and clay and are putting on clothes. Huts are being torn down and civilized houses are going up in their place. The school is so full that a pleading letter has come from our school-teacher there, begging for a second teacher to come and help. One of our preachers went there recently to hold a service. He had 300 at the service, a number quite beyond the capacity of the little sod church which Dweshula had had his son build for them some years before. So 300 went out on to a mountain to praise and pray.

The people say to each other, "It is Dweshula's God we are worshiping," and Dweshula's God is dear to them. They love the God who could make such a man. In times of famine, was it not Dweshula who used to send his cows here and there to the poor to be milked for the babies until the stress was over? Was it not Dweshula who used to inspan his fourteen oxen into his big wagon and cart a load of corn for the poor people free of charge? Was it not Dweshula who would sometimes pay the fine of some sinner whom the law had arrested?

A little heathen boy of about ten used to hear Dweshula pray. One day he went to his mother in her hut and asked her to pray with him as Dweshula did. The mother said: "Why, I am not a Christian; I cannot pray. Why do you ask me? No, I cannot pray." But the persistent little chap kept on with his pleading until at last the mother, to hush the teasing, went off outside into the grass with her small son, and they both kneeled down and prayed; the mother half naked, with the skins tied about her waist, and the boy quite nude, save for a fig-leaf of skins, knelt there together and prayed to the un-

known God. A few days later the little fellow was taken suddenly ill and died after an illness of two days. This strange circumstance made a great impression on all the people. The mother became a Christian straightway, and has been a stanch church member ever since. Other children who have passed away are spoken of as dead; their graves are hidden away in the deep grass or bushes according to heathen customs, and no one knows where their bodies lie. But this little boy who so suddenly died is to this day spoken of as "the sleeping one," for did he not die a Christian, and will he not rise again? His grave has a fence around it, and is cared for — an unheard of thing in heathendom.

And so Dweshula led this little one, and his mother also, to God. Yet in all these years when he had never ceased to pray, and when his acts of kindness won the hearts of all who knew him, he had not come out clearly as a Christian. A mighty conflict was ever raging in his soul. Native preachers from the Umzumbe church came up to hold services on Sunday quite regularly, so he had an uplifting influence about once a week. Often that influence lifted him up so high, he was almost persuaded to give up his beer-pots and his wives and all his ways of darkness. At such times he would take off his skin aprons and put on trousers and shirt and coat and *almost* renounce heathenism. Then down he would go again, and off came his trousers and on came the skins. Yet even when the skins were on, he would not cease to pray, nor to encourage his children to become Christians, nor himself to attend church. While still in skins he learned to read and to pick laboriously out a few thoughts from the New Testament. For thirty years trousers and skins alternated in a long off and on process, and the conflict raged in that heathen soul. In that time Dweshula took unto himself six wives. He was a rich man, possessing many cattle. He held so high a position in his tribe, that he stood a good chance of becoming chief, had he lived.

Two years before he died the victory was won. Dweshula at last cut clean away from heathenism. He gave up his beer and all his wives save one. For the wives from whom he separated he provided houses and a comfortable support. After thirty years of struggle he joined the church, and the conflict was ended.

Poor old Dweshula! What did he have to help him in all those years? Around him oceans of heathenism of the darkest sort; to save him, only the outstretched hand of the Umzumbe church, and back of that the hand of the American churches. Yet back of all was the hand of the Saviour, whose messengers had brought to him the gospel which giveth salvation.

A NATIVE CHRISTIAN'S HOME AT UMZUMBE, NATAL

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

FINANCES IN JANUARY

JANUARY was a splendid month in our treasury, mainly because of the large gain in legacy receipts—$23,075.39. The churches and individuals have done well, but not as well as we expected in view of all the activity over the Apportionment Plan and the Laymen's Campaign. We confidently looked for a record figure from the churches in January on the theory that many churches which use the weekly pledge system would not forward their money until the beginning of the calendar year.

We have discovered a new factor in the already complicated benevolent situation by which it will be harder than ever to make reliable comparisons from month to month. We refer to the fact that so many churches are coming under the weekly envelope system, by which it is customary for treasurers to remit to the boards only occasionally. This leads us to urge, and very strongly, that all such churches remit not less frequently than quarterly. Unless some such system prevails we shall be in the dark as to our financial situation until the close of the year.

Our readers will be interested to know that of the $42,274.62 received in January from churches, $8,123.72 came from a single collection in the Old South Church of Boston. We understand enough more has been pledged to bring the offering up to a round $10,000. The tabular statement below is worthy of careful study.

THE FINANCIAL STATEMENT

RECEIVED IN JANUARY

	From Churches	From Individuals	From Woman's Boards	From S.S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1909	*	*	$17,058.08	$1,953.19	$8,431.68	$3,128.87	$2,834.12	$40.00	$81,850.49
1910	$42,274.62	$7,792.70	21,881.32	1,745.22	12,405.63	26,204.26	3,060.62	140.00	115,504.37
Gain			$4,823.24		$3,973.95	$23,075.39	$226.50	$100.00	$33,653.88
Loss				$207.97					

*Churches and Individuals . . . Total, 1909 $48,404.55; Total, 1910 50,067.32 — Gain $1,662.77

FOR FIVE MONTHS TO JANUARY 31

	From Churches	From Individuals	From Woman's Boards	From S.S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1909	*	*	$75,258.60	$5,781.61	$26,313.72	$40,145.54	$9,143.54	$1,989.57	$292,983.79
1910	$114,032.62	$26,140.43	89,304.58	5,500.51	45,184.69	56,979.62	9,074.64	29,605.91	375,823.00
Gain			$14,045.98		$18,870.97	$16,834.08		$27,616.34	$82,839.21
Loss				$281.10			$68.90		

*Churches and Individuals . . . Total, 1909 $134,351.21; Total, 1910 140,173.05 — Gain $5,821.84

THE POLICY OF THE HOME DEPARTMENT

As questions arise from time to time in the work of the Home Department we have come to recognize certain underlying principles in all we are striving for, which, taken together, may be considered as constituting a policy for the department. Some of the principles we recognize on the financial side of our work are as follows: —

1. Missions are the chief business of the Church. Not only has God committed to the Church the sublime task of winning the world to Christ, but he has made the Church for this very thing. The Church exists for missions. To deny missions is to deny that which is essential to the life of the Church. Prestige, growth, vitality, universality, assurance of divine leadership — all these qualities needed in the Church depend upon the exaltation of the missionary ideal. "The Church will never have the power of Christ until it adopts the program of Christ."

2. For convenience in administration and effectiveness in appeal it has been found advantageous to distinguish between home and foreign missions, but the work is one in essence, since it is all of Christ. Home and foreign missions are in no sense competing forces, but rather complementary forces. They are simply two divisions of one grand army. The special claims of our own country are apparent and pressing, yet they should not blind us to the vastness of the outside need and to the peculiar character of the work to be done. The fact that we are dealing with nations as well as with individuals; that these nations are in intellectual and spiritual darkness, the majority of the people not even knowing of Christ; that such a condition exists 1900 years after Christ left the earth — these are considerations requiring a certain amount of separateness in the administration of the foreign work. Within these limitations, however, it has been found both feasible and helpful to co-operate with other societies in seeking to arouse the churches in behalf of the kingdom.

3. Under the comity arrangements entered into with other foreign boards, we find ourselves charged with the responsibility for evangelizing 75,000,000 persons in foreign lands. The task is a sublime one and calls for a high degree of consecration and efficiency on the part of our missionaries, and also on the part of the supporting constituency at home. The task can be performed only by a Church permeated with the missionary spirit. We expect to see that very thing happen.

4. The American Board is the agency of the Congregational churches of America for doing their share in the evangelizing of the world. As such it goes without saying that the Board should be amenable to the wishes of the churches and should be under their direction. The other side of this principle is that the churches are responsible for the proper conduct of the work, and when appeals come for money should not consider the Board as an institution apart from themselves. We should even go further and claim that one of the leading functions of our state and local ecclesiastical organizations should be co-operating with the Board in the matter of educating the churches in missions and in securing the needed funds.

5. We will call this the principle of voluntariness. We refer to the essentially Congregational principle by which we depend more upon the voluntary services of church members than upon the work of salaried officials. Congregationalists exalt the worth and the responsibility of the individual. We consider the minister of the church simply as one of the people set apart for the work of leadership. We should consider our secretaries in the same light. Always the responsibility should rest with the people. This should make for few paid officials and many volunteers. Of course whether paid or not the spirit of voluntariness should apply to all. But what we urge in the application of this principle to the conduct

of our missionary societies is that we should not be forced to multiply greatly our salaried list, but should rather depend upon the free services of pastors and laymen. As a denomination we never have run to officialism, with all that implies as to expense and other things, and we never should. Let us be on our guard at this point as plans and agencies increase. Suitable leadership we must have, and we may need more centralization of organization than in the past, as we come to do more things together; but always let the burden of responsibility rest upon the rank and file. One advantage of the Apportionment Plan is that in some states it is leading pastors and laymen freely and enthusiastically to set aside other claims in order that they may devote themselves more fully to this great co-operative scheme. May their tribe increase! When the spirit of voluntariness comes to dominate the life of our churches, there will be little need of a Home Department in the American Board.

6. The chief reliance of the Board financially is the steady stream of gifts from the churches. It therefore must be the chief business of the Home Department to assist pastors in cultivating their own churches. This means the furnishing of missionary information and inspiration, the providing of educational courses on missions among the young, and the promotion of effective methods of beneficence. In all these things the pastor as the appointed leader of the church is the key to the situation.

7. It is becoming apparent that persons of wealth are less and less inclined to give largely through the church offering. The reasons for this are apparent and on the whole creditable. However, it places a new and great responsibility upon pastors and secretaries. Those persons who can give large amounts usually do so upon personal solicitation. Practically every dollar for colleges, Young Men's Christian Association buildings, etc., is obtained in that way. A well-timed and well-directed visit by a pastor will often secure for the Lord's work by one stroke as much as the entire congregation will give in a year. Clearly the way should be open for such personal work both by pastors and secretaries. Clearly, too, such giving should not be allowed to deter others from giving through the regular church channels. It should be a line of effort by itself, and should be handled in such a way as to help and not hinder the regular giving of the congregation.

8. It is increasingly evident that churches and individual donors prefer to have their money go to particular persons, objects, or sections of work on the field. They value the definiteness of this method and the personal touch with the workers. This is a natural desire, and the Home Department is not only willing but anxious to arrange for the designation of gifts, so long as they apply to work under our regular appropriations. Our Station Plan is devised especially to meet this increasing demand, and is being used extensively by churches as well as by Sunday schools and Endeavor Societies.

9. Finally, we advocate the principle of frankness in all the dealings of the Board. Aside from personal questions of administration — matters which by the nature of the case are not meant for the public gaze — the constituents of the Board have the right to know of all its affairs. We are joint partners in this glorious enterprise. We are engaged in it because we are God's children and he has taken us into his confidence. Let us pass every good thing along and feel that we are fellow-laborers with God and with each other. The officers of the Board love to have friends of the Board come to them or write to them in regard to any questions in their minds. If any of the above principles do not suit you, come and talk it over, and convert us, if you can, to a better way.

THE WORLD IN BOSTON

As our readers know, plans have been under way for nearly two years looking to holding a great missionary exposition in Boston after the manner of "The Orient in London" and "Africa and the East," the great exhibits, respectively, of the London Missionary Society and the Church Missionary Society. The magnitude of the enterprise and the fact that this exposition will be the first one to be held in America called for great care and deliberation before a definite decision was reached. It seemed wise, also, before proceeding, to secure a fund of $60,000 to cover preliminary expenses. We are glad to announce that this fund has been secured and that it has been decided to hold the exposition in April, 1911. The exposition company has been incorporated under the title, "The World in Boston." Forty-four missionary, ecclesiastical, and educational institutions centering in Boston have joined in the enterprise. At one time it was expected that Mr. S. Earl Taylor, the educational secretary of the Methodist Mission Boards, would be general secretary or manager of the exposition. The development of the Laymen's Missionary Movement, in which Mr. Taylor is now engaged, will prevent his devoting his entire time to the exposition. The trustees, accordingly, have secured the services of Rev. A. M. Gardner, of the London Missionary Society, who has had charge of all the great British exhibits conducted by that organization. Mr. Gardner is considered to be the greatest expert in the world in this line of missionary endeavor, and a better all-around man certainly could not be secured. Mr. Gardner comes at once to America and will be in general charge of the enterprise until its close. Mr. Taylor agrees to act in a consulting capacity, so that his services and experience are not altogether lost. The Young People's Missionary Movement agree to furnish Mr. Diffendorfer, one of their staff of secretaries, for a part of the period of preparation, and several of the mission boards will detail workers for the same purpose. Offices have been rented on Ashburton Place, and in a few weeks this will become a very busy missionary center. It will be necessary to secure 8,000 stewards or workers who will act in five or six shifts. These stewards will be organized into mission study classes during next fall and winter. Already 300 teachers for these classes have been secured. The exposition is being projected on large lines with the hope of securing great results in the way of missionary inspiration and education. It is expected also that "The World in Boston" will be the first of a series of expositions to be held in the great cities of America.

THE GREAT AWAKENING

We do not hesitate to use the above title as describing the present missionary situation in the Congregational denomination. All signs point to a great enlargement of missionary interest among the churches, with a corresponding increase in gifts and expansion of the work both at home and abroad. Mr. Eddy's article in this *Herald* describes the general movement in the denomination looking to the reconstruction of methods of benevolence. It is a movement of great significance and promise. Still more, however, do we need a spiritual awakening by which the underlying missionary motive may be brought to the front in a commanding way. All our planning and devising will fail unless it has a strong spiritual background. We are of the opinion that the campaign now being conducted by the Committee of One Hundred Laymen for the Apportionment Plan will have as its real objective the quickening of the churches in behalf of aggressive evangelism at home and abroad. It is because our leading laymen feel deeply the need of this spiritual awakening, and because so many of our pastors are eagerly co-operating with them in recognition of the greatness of the movement, that we are fully confident

as to the outcome of the financial plans. We hope no pastor will fail to discern the deep significance of this lay activity. It is nothing less than a revival of primitive Christianity — the rank and file of the church going out conquering and to conquer, under the leadership of Christ. Let us all make this Laymen's Movement a subject of earnest and continuous prayer, rejoicing that it pertains not only to our own fellowship, but is sweeping through all the great denominations.

BROOKLYN, CHICAGO, AND LOS ANGELES

These three cities, representing three great sections of our country, have started forward movements for an increase of missionary contributions under the stimulus of the Committee of One Hundred Laymen. It happens that each city sets as its financial objective the raising of $100,000 during 1910, which sum in each case will not only cover the entire apportionment for the city, but will provide a fund to be used in local church expansion and in other special ways. In the case of Los Angeles, the churches of Southern California join in the effort, so that it becomes in reality a State Association movement. Our Congregational Laymen's Campaign could not start out with better prospects of success, when cities so far separated and yet so mighty in Congregationalism set such an exhilarating pace for the denomination.

CENTENNIAL PILGRIMAGE

Plans are steadily taking shape for the celebration of the Board's Centenary in Boston, October 11-14. One feature of the celebration will be an historical pilgrimage to Bradford, Mass., where the Board was organized, to Andover, where the first missionaries were trained, and to Salem, where the first group of missionaries were ordained. An entire day will be devoted to this pilgrimage. Meetings will be held at each of these cities, with appropriate addresses; and at Bradford it is hoped that a monument or historical tablet may be unveiled and dedicated.

CONGREGATIONAL ASSOCIATIONS AND THE BOARD'S CENTENARY

Many local associations are responding to the request made by the Board at its annual meeting, that an entire session at the spring meeting be devoted to a recognition of the Board's centenary. We are confident all our local ecclesiastical bodies will fall into line. The Board is suggesting a program for these sessions, in case the local committee does not prefer some series of topics of its own choosing:—

I. One Hundred Years of Christian Progress in Foreign Lands.

II. The Place of the American Board in the Progress of the Century.

III. The Unfinished Task.

IV. The Duty of the Hour.

Under each topic the Board furnishes references to leading articles in missionary magazines and books.

CHURCHES THAT ARE MOVING

Central Church, Providence, has just made an every-member canvass and the full apportionment for the American Board is assured. Hartford, Conn., First, adopts the apportionment figures and is conducting a canvass. First Church, Newton Center, Mass., falls into line for apportionment and expects complete success. Newtonville, Mass., increased its gift for the Board last year from $300 to $900. First and Mt. Pleasant of Washington, D. C., both overshot the mark in their canvass. Everett and Clinton, Mass., are now conducting a canvass. Harvard Church, Brookline, Mass., went upon the apportionment basis, January 1, and will raise the full amount, $9,724. Watertown, Mass., was apportioned $1,000; they set the mark at $1,200, and raised $1,600. So it goes. A splendid movement is on throughout the denomination. We want to hear from all churches which have accepted the apportionment. Each good word helps along the movement.

FOREIGN DEPARTMENT

DO THE CHURCHES KNOW?

By a Missionary on Furlough

THE missionaries of the American Board have reason to be grateful for the co-operation and support which they receive from the home churches, and for the delightful and helpful personal relationships which in many cases exist between them and friends in this country, some of whom they know only by correspondence. Yet it often becomes a pressing question with the far-away missionary whether the churches as a whole, or any considerable number of individuals in them, know and appreciate the financial burdens which press upon him. He may write appeals for help and put in vivid terms the straitened condition of the exchequer from which funds for the support of school or district are drawn, but it is not easy for him to make the situation real to those who have had no experience in facing the constant problem of making one dollar do the work of two, and in the awful realization that expenses are running ahead of receipts.

I sometimes wonder if the churches in sending missionaries to the field intend that they shall devote a large part of their time to securing funds for the work. Do the churches know how much time and effort the missionary does spend in raising money? I have estimated that in our mission, on the average, probably from one-third to one-half of the time of the missionaries has to be spent directly or indirectly in that kind of effort. Some missionaries are excellent money raisers, others are not; but in any case is that the purpose for which they have been sent to the mission field?

Do the churches know how small a proportion of the actual expense of mission work in the foreign field is met from the appropriations of the Board? In our mission, aside from the support of missionaries, the Board supplies in its regular appropriations, in some parts of the field, not more than one-fifth of the expenditure. For the support of native preachers, schools, and other agencies we have to get from one source or another four dollars for every one which the Board appropriates. Some of this comes in the "donations for special objects" through the treasury of the Board; some in school grants from the government of India; some in fees from parents of school pupils, and in tithes contributed by our poorly salaried native workers. But a large part comes in gifts direct to the missionary from the friends he is able to raise up and interest in his work, and the number of such friends is in proportion to the effort he puts forth to get them; such effort involves the taking of time which ought to be given to the work of saving India.

Do the churches know? This question presses hard upon the missionary in his field, and still harder upon this particular missionary while on furlough, as he seeks to picture the need of the work he loves to many people who do not know.

Do the churches care to know?

SOME THINGS LEARNED IN ONE HUNDRED YEARS

By Secretary JAMES L. BARTON

MISSIONARY work began as an experiment. There were practically no precedents to follow either for the conduct of the work abroad or for the securing of money and men at home. There was simply the recognition of the obligation and privilege of carrying the gospel of Jesus Christ to the ends of the earth, and our forefathers set about it to the best of their ability.

What are now common principles and policies of mission work were then wholly unrecognized. As, for instance, it had hardly occurred to any one that there were ever to be churches of natives under the direction of native pastors, that such churches should support these pastors, that they should be free from missionary direction and control, and that the missionaries should build and conduct hospitals or become directors of great colleges for the young men and women of the Far East.

As different missionary societies were organized there was little or no co-operation between them; each went about its work according to its own ideas and in the country of its own choosing. They did the only thing possible; each society explored, experimented, studied its own problems, learned by its own failures and successes, until common experiences began to draw them together into common practices. It was out of conditions similar to these that "the science of Modern Missions" has emerged.

It is proposed to discuss in this department from time to time a few of the things which, through experience, have been learned and that are now generally accepted as fundamental principles of foreign missionary practice. The themes will include such matters as: "Concentration *vs.* Expansion"; "Evangelization by Native Leaders Rather than by Missionaries"; "The Independent Native Church"; "The Moral Value of Self-Support"; "The Native Church Organized for Aggression"; "Exaltation of Medical Missions"; and "Industrial Operations and Evangelism."

While this list is not exhaustive, each represents a real discovery in the realm of missionary operations and constitutes a part of that science of Modern Missions which is now so rapidly developing. In the space at our disposal only the briefest consideration can be given to these topics.

CONCENTRATION *vs.* EXPANSION

Although at the beginning of the work both money and missionaries were scarce, the plan of campaign seemed to be to scatter the forces and occupy as many different fields as possible. In 1822—ten years after the charter of the Board was obtained—the receipts from all sources were $61,287.87, and yet there were seven missions in full operation, four of them abroad and three among the Indians in our own country. The places occupied abroad were widely scattered, including Turkey, India, Ceylon, and the Sandwich Islands. The Ceylon Mission had as many stations then as it has today.

In 1832—ten years later—the Prudential Committee were carrying on twenty-three missions, with two new ones, Persia and Africa, under consideration. Nine of these missions were in foreign countries, namely, India, Ceylon, China, Siam, Syria, Constantinople, Malta, Greece, and the Sandwich Islands, and twelve were among American Indians. The total receipts of the Board that year were $130,574.12, giv-

ing an average of about $5,600 per mission, less the cost of agencies and administration, which was over ten per cent of the total receipts.

In 1852 — forty years after the Board had obtained its charter and sent out its first missionaries — there were twenty-six missions, with 111 stations, quite in excess of the number occupied at the present time, although twelve of the missions now occupied were not included in the list in 1852. At the same time it should be stated that several missions, then so called, have now become a part of larger organizations.

The period of expansion did not cease with the completion of the first half century of work. Under the spur of the great Swett and Otis legacies, another period of enlargement took place, which was also aided by the passing over of the work for Indians in our own country to another society. At the same time several missions abroad were consigned to the care of other denominations. The missions in Papal Lands were opened in the '70's, two missions in China and one in Africa were opened in the '80's, and two have been begun since.

A new mission has great inspirational value in creating fresh interest and in commanding attention. There were undoubtedly reasons why the earlier officers of the Board believed the policy of expansion to be a wise one. The fundamental idea of the work was the oral proclamation of the gospel, and that the largest number could be reached by scattering the forces among as wide a population as possible. In 1852 the Board had only seven less ordained missionaries than were reported last year.

During the last twenty years, with the exception of the Philippine Islands, no new mission has been opened. This may well be called the period of concentration and solidification. Some new stations in strategic centers have been started, while others, for administrative reasons, have been closed.

As the native forces become effective the missionaries are more and more learning that they excel in the superintendence and direction of the work of the outstations. This leads to the concentration of the missionary forces more and more at the principal missionary centers, in which are located the leading training institutions and medical plants.

Another reason for concentration is the necessity of practicing economy in administration and the inability of the Board to provide new missionaries in large enough numbers to hold the former stations in force. Even to the present time there is a tendency in several missions to diminish the number of stations.

Again, the non-Christian world is becoming pretty well mapped out and missionary societies are informed of the location of the missionaries of every other society. It is becoming a common event for different societies to effect an exchange of territory when economy of administration seems to demand it. Even entire missions are thus passed from one board to another, and all in the interests of better and more effective work.

The policy now pursued by our own Board, and by practically all other boards, is not to enlarge the territory covered, but to occupy, if possible, with more effective intensity the fields held. This has proven to be the most economical and successful method of planting those institutions of the gospel that become permanent and that ultimately will be wholly under the control of the people themselves. This internal development does not awaken the enthusiasm and interest of contributors that the occasional opening of a new mission necessarily does. It cannot be spectacular or romantic and is not calculated to call out special gifts. There is always a temptation to a mission board to expand in its operations for the sake of the constituency that calls for something new. This cannot fail to be destructive policy if carried out at the expense of the established work.

These last twenty years of the his-

tory of the Board undoubtedly mark the period of the greatest internal development on the mission field. These have been years of solidification and accumulation of strength and vital energy and force

FIELD NOTES

Moslem Favor and Disfavor

(*Central Turkey Field*)

The Kaimacam (governor) at Aintab, a new appointee, recently called with his two nephews at Central Turkey College and applied for their admission to the preparatory department. Both the official and the boys are Arabs, though the latter show no sign of it in their appearance. Yet they know nothing but Arabic, so their studies will necessarily be limited for a while to Turkish and English. It is believed that the entrance of these influential Mohammedans into the school will encourage other students of the same race, of whom there are already seven registered for the year. At the same time the college has been put to a good deal of trouble, through reactionary influences in the city, in securing the release of two of its teachers from military enrollment, although by the terms of its founding the college is exempt from such interference with its work; the same influences have delayed the recognition of its rights in certain property to which the title is clear. So Moslem feeling turns both for and against the missionary, as each day brings some new event of significance.

This word from Mr. Goodsell is a welcome sign of his recovery from a severe attack of typhoid fever, the first serious illness of his life, he declares, and which, as it kept him shut in his bedroom for three months, was "almost as tedious as strenuous labor."

A Valuable By-Product

(*Eastern Turkey Field*)

Dr. Raynolds, of Van, reports a recent visit paid by himself and wife through districts connected with their station, especially southeast of Van, where village work has been maintained by native teachers and preachers, through the aid of funds contributed by friends of missions outside of the treasury of the Board. His report gives details of eighteen villages, where thirty-one Christian workers are employed, including wives. Two of these workers are traveling preachers, able and faithful men, who know the people, and who pass through the district gathering congregations as they may. Most of the workers are young men or women who have been saved by means of the orphanages at Van, and are quite competent to gather and teach these village schools in the valleys and on the mountain sides. It requires a circuit of about 180 miles to reach the eighteen villages of

THE TABRIZ GATE OF VAN

Through which the missionary passes going to the southeast

which Dr. Raynolds speaks. In most of them he found a good work in progress, educationally and spiritually. The cost of maintaining these eighteen schools and the two preachers has been about $2,200, nearly one-half of which has been paid by the people themselves, and the other half has come from personal gifts for this work received through Dr. Raynolds and others at Van. Not so much as a penny came from the appropriations made by the Board. This may be called a by-product of our missionary work at Van.

Hinduism at Close Range
(Madura Field)

In journeying from Dindigul in South India to the World's Christian Endeavor Convention at Agra, Mr. Elwood traveled nearly five thousand miles through the empire, in the course of which he had chance to visit nearly a score of its great and influential cities. Thus besides viewing new scenery, new styles of building, hearing many new languages, and inspecting considerable mission work, Mr. Elwood had a chance to see Hinduism and Mohammedanism in their most important centers in India. Mohammedanism it seemed to him would look well to the stranger to the faith; but Hinduism, to one who knew something about it, did not bear close inspection. The nearer one came to it the more repulsive and terrible it appeared. Dr. F. E. Clark's testimony, as quoted in The Portfolio, is to the same effect.

A Joint Campaign in Tientsin
(North China Field)

The visit of Dr. Chapman and his company of evangelists in China, though hurried, was not without quickening and helpful influence upon our missions in that country. An account of what followed from it in Tientsin is given by Mr. Ewing: —

"As a result of the uplift from the brief visit of the Chapman-Alexander party, it was decided to hold a joint campaign of a revival and evangelistic character in which all the missionaries and Chinese Christians might unite. The meetings were held in eight different chapels connected with four of the missions. All the churches have been helped, some being now in a state that indicates a deepening of Christian life among the members. Not a few of the Christians have had rich blessing, some of them confessing sins, though there have been no heartrending confessions such as are an integral part of the story of the Manchurian revival. There has been day by day a goodly number of non-Christians who have given their first expression of desire to become disciples of Jesus."

A Rare Opportunity
(Japan Field)

In surveying the work of the Tottori field, especially in its institutional and educational aspects, Rev. Charles M. Warren points out an unusually fine opportunity for broadening the evangelistic effort. He says: —

"I want to tell you of something that I believe would give as good results evangelistically in this part of Japan as an equal amount of money spent in any possible way. It is suggested by our nearness to so many schools. The middle school, numbering over four hundred, and the normal school, with its more than three hundred sober-minded young men, are both within five minutes' walk of us. Just across the street is a private institution of middle school grade, while five minutes' walk to the left is the ground on which the new commercial school is just beginning to be built. These schools combined will bring daily about twelve hundred young men of fourteen to twenty years of age, besides two to three hundred of the grade just below this, within five minutes' walk of our door. I can conceive of no better way of helping on the evangelizing of Sanin than by erecting a hostel which shall be the Christian home of twenty-five young men on the second floor, and on its ground floor be a Christian reading room and gathering place, at noon and after school, as well as in the evening, for those of the stu-

dents who want a decent place. Even my little experience has shown me how ubiquitous these young men are. Frequently some young man makes himself known as having been a pupil in the home classes of Bartlett, Bennett, or Mrs. Walker or Miss DeForest. The evangelists find these young fellows their very best material and helpers in the outlying districts. With $2,500 gold for land and a building 48 feet by 24, with a few dollars for current, and all we could get for evangelistic expenses of this work, there would come a tremendous power for good in this land and a rare missionary opportunity for the man who might be put in charge of it."

Fifty Moslems Hanged

(Central Turkey Field)

Our new missionary, Rev. Harold I. Gardner, on his way to his station at Hadjin spent a few days at Adana. His account of a notable assembly there (see page 108) will be read with interest. In another communication Mr. Gardner reports that on the morning of December 11 a weird procession passed through the streets of Adana, consisting of soldiers and handcuffed men, and on reaching the market place twenty-five

THE DUE REWARD OF THEIR DEEDS

The picture shows a public execution at Constantinople; scenes at Adana were similar

men, nearly all Moslems, some of them men of wealth and high rank, were hanged. They had been adjudged guilty, by the military court-martial, of killing Christians, and this judicial execution was ordered, not by pressure from England or Germany or from any power outside, but by Turks themselves and under direction of the Turkish Vali. In Adana and vicinity the purpose to deal justly and the power to carry out the laws were evidenced by the execution of these men and others to the number of nearly fifty. It certainly is a new day for Turkey. There was no little apprehension felt that this unprecedented course of visiting punishment upon Moslems for the killing of Christians might arouse a storm of wrath that would result in rioting, but no such disturbance occurred. The tripods from which the men were hanged were publicly burned to indicate that the claims of justice had been satisfied and no more executions were to be expected. Order reigned even during the Mohammedan festival of Bairam.

Some First Impressions

(European Turkey Field)

On the way to his appointed station at Salonica, Rev. W. C. Cooper had opportunity to visit several of our centers in the European Turkey Mission. He was impressed with the stability and adaptiveness of the work at the several stations visited, as in the case of Miss Clarke's distinguished success in her kindergarten at Sofia; the boys' and girls' school at Samokov, where, in spite of economy being pressed to the last notch, much high grade work was being accomplished in the old and dilapidated houses; in the substantial and beautiful church at Philippopolis (see next page); and in the administrative skill and spiritual leadership of Dr. House at Salonica, where the enterprise of the Agricultural and Industrial Institute seemed to the newcomer really beautiful. Mr. Cooper adds that in his new life he passes daily the home of Abdul Hamid, safely sheltered behind lawn and wood, high wall of brick and stone, and a cordon of soldiers, and that he is glad the late sultan has a peaceful place "in which to spend his declining days, where no one can molest and the cares of state do not disturb."

The Protestant Church

SCENE IN PHILIPPOPOLIS

(See pages 126 and 129)

Afflicted in Others' Afflictions

(Madura Field)

A letter of Rev. J. C. Perkins, of Aruppukottai, who is about to leave for this country on furlough, to a fellow-missionary in Madura, reveals the fact that persecution of Christians is not altogether past in that section of India. He says: —

"It seems as though the devil was determined to make my last days here as hard as he can. I never had such a busy December in all my experience, one case of persecution after another, riot, assault, beating, destroying churches, false cases, till I am nearly out of my mind. If it does not soon stop, or let up a little, instead of a missionary with a tendency to rheumatism, you will have a crazy man on your hands."

Dr. Van Allen, who sends on the note, adds his word of sympathy and admiration for the man thus driven by the responsibilities of his missionary task into absolute misery of mind: "Just about broken down anyway, he is trying to close a troubled year of persecution of his flock. Beautiful picture it is, the missionary hurrying here and there in his station, gathering together his people, defending them legally and in every way that he can think of, and uniting them again!"

LETTERS FROM THE MISSIONS

MEXICAN MISSION

IN THE MEXICAN SIERRAS

In a letter from Rev. James D. Eaton written last October from Chihuahua, recounting a tour he had been making in the Sierra field, are passages describing the Tarahumare Indians and some Christian work being done among them in the mountain village of Bocoyna. There is no wagon track to this village, the approach being on foot or on horse or burro back, over trails: —

A Motherly Heart

"We were lodged at the house of Mrs. Anita R. Jones, an English lady brought up in the Church of England, who now belongs to our American church in this city. We have known her for many years. She has had a little Sunday school for Mexicans (there are no other foreigners in the place), and doctors the people, visits the sick, and counsels with all. She raised most of the money for putting up the public school building. Her house has been a stopping place for the

civil engineers and others constructing the railroad, and still is for some mining men going through that region. She is known far and wide for her motherly heart.

The Tarahumare Indians

"No priest lives in the town, but one comes occasionally to say mass and baptize the children. But the Tarahumare Indians faithfully keep up the Sunday morning service, which is read and sung by women kneeling before the altar, while another woman keeps burning incense all the time in different parts of the edifice. By the close of the service there were about thirty men and forty women present, all of them conducting themselves with perfect propriety and reverence, an example to American congregations. Upon the altar were some twenty ears of green corn and half a dozen squashes, which had been laid there as offerings. After the congregation had retired, most of the men gathered about the church steps on the outside, and an elderly man preached a brief sermon. It was a simple exhortation to live in reverence and obedience before God, and to ask him for a good harvest. After this they lounged about the building, sitting or standing in the sunshine.

INDIANS OF THE MEXICAN SIERRAS

A Mexican Marathon

"Every now and then there is arranged a race between two groups of these aborigines, there being two or four or even six persons on each side. Each side has a wooden ball, about the size of an ordinary baseball, which is kicked along the ground by the contestants as they run. The last race run in that vicinity, a short time ago, was for ten or more kilometers along the railroad track, back and forth, until the entire distance amounted to about 200 kilometers, or about 120 miles. At intervals along the route were stationed women of the tribe, with some simple food and drink to administer to the runners. These ended the contest in almost a state of collapse, some of them supported by friends on either side. The Mexican political authority, that is, the village president, was so scandalized at this that he ordered that hereafter no race should be run for more than 150 kilometers. The women in their races, instead of kicking a ball ahead of them, throw rings, made of green withes woven together, from a stick, and must pick up the rings with the stick while running and throw them ahead with the stick again.

Good Missionary Material

"These Tarahumare Indians are said to be very reliable workmen in the more simple employments. The late David Gonzalez, who was the chief man of the place, and whose practical acceptance of our evangelical beliefs has had a wide and deep influence for good there, had a number of them working for him. Many of them have very good faces, with lines of strength in them. It is hoped that some Mexican may yet be

moved to become an apostle to the Tarahumares, of whom there are estimated to be anywhere from twenty to forty thousand in the Sierras, the larger part being in the state of Chihuahua. Mr. Wright is forming something of a vocabulary of their tongue. Not long ago Governor Creel gave him a general letter of introduction to the village authorities, in order that he might receive help from them in his efforts to get into favorable communication with this interesting people.

"A sister of David Gonzalez proposes to purchase, or hire, if she cannot buy, a large room belonging to her late brother, and fit it up for religious services in accordance with our beliefs and customs. Her daughter, nearly grown, is a very bright girl, and on Sundays often holds a kind of religious meeting for the employees, some of whom are Tarahumares. She may come into our boarding school in this city for a brief period."

WESTERN TURKEY MISSION

WITH THE CESAREA BOYS' CLUB

For three months, while Rev. H. M. Irwin was with the Theological Seminary at Marash, the direction of his Boys' Club at Cesarea was in the hands of Rev. J. L. Fowle. Some of his experiences and methods in carrying on this work he has recently described: —

"By far the largest part of them are Turkish young men, between eighteen and twenty-two years of age. For two evenings each week our helper gives them news from the papers, and there is a reading room open to them each afternoon. A few are very thoughtfully attentive, but most simply wish to be entertained. Several evenings the club is open for gymnastics; but, as in Mr. Irwin's absence they have no regular teacher or leader, it is slow work. Once or twice we have had a gramophone, but Mr. Irwin urged me to try showing them lantern slides on the 'Life of Christ.' It is a delicate task, since these young men are ignorant, bigoted Moslems. From earliest childhood they have been accustomed to curse and despise everything non-Moslem.

"As an introduction I told them of the great evils resulting from intolerance and bigotry; how Dr. Hamlin was held to be an emissary of Satan when he showed the telegraph in Constantinople fifty years ago, yet today the government itself depends on it in ruling the country; how the Japanese mobbed Ito and others when they tried to recommend Western methods and instruction, yet Japan adopted them so thoroughly she was able to meet and thrust back great Russia. Then I told them that the 'Prophet Jesus,' that is the title of respect by which they mention him, had perhaps exerted a greater influence on the thought and the life, the arts and the sciences of the world, than any teacher that had appeared. I said that of course we all know that he was also the founder of Christianity.

"Then I put on the screen a number of pictures, and by careful description and comment tried to put the facts before them and to leave them as seed corn in their hearts. They listened respectfully, with seeming interest, with no suggestion of any opposition to matter or manner. This made me humbly, prayerfully grateful."

At later meetings, Mr. Fowle showed other groups of pictures illustrating gospel history and teaching, in each case telling the story and applying it to their life and conduct. He felt deeply how meager and inadequate the teaching was, but it was far more than these young men had ever heard before of the Christian gospel. "Friends," he concludes, "pray for this effort of your missionary. *Hold up his hands.* I know it is but the 'skirmish line,' but some day we will 'attack in force.'"

EUROPEAN TURKEY MISSION

GLADSTONE AND BULGARIA

Among the many centennial celebrations of the birth of Gladstone last year,

one of the most picturesque as well as significant must have been that held in the city of Philippopolis, of which Rev. E. B. Haskell writes as follows: —

"The Bulgarian nation has long known that one of its best friends and most efficient supporters in the Western world was William E. Gladstone. Accordingly as the centenary of his birth drew near, arrangements were officially made in many of her cities for a worthy commemoration of this event.

"Here in Philippopolis it was duly celebrated on December 29, at 10 A.M., in the Cathedral Church (with prayers for his soul and brief addresses by the bishop and one of the teachers); at the Protestant church at eleven, and at the Officers' Club in the evening.

"Our church was literally crammed, all standing room taken, and many could not obtain admission. The common estimate of the audience was 700, including the chief officials of the city and of the military post located here. It is doubtful if one-half of all the number had ever been in the building before. The singing, mostly from our own hymns (with help from the leader and some prominent singers in the National Church), was excellent.

"Our pastor, Rev. D. N. Fournajieff, led the worship and gave the address. He began with the remark that in an evangelical church a commemorative service did not include prayers for the dead, but called for a short account of the life and character of the person and the services for which he was worthy of commemoration and emulation. His part was done admirably, and the offices of Mr. Gladstone in bringing Russia to the aid of Bulgaria in securing her liberation from the tyranny of the Turks, under Abdul Hamid, were vividly presented. The officials and all were highly gratified.

"Three notable things about this gathering were these: that the subject of this commemoration was one of the foremost evangelical Christians of his age; that this church was honored by the city government as being an appropriate place for a national commemoration in connection with the Cathedral Church of the city; that this great audience was kept for an hour and a half in full view of the select motto over our pulpit, 'We preach Christ crucified.'"

JAPAN MISSION

GOOD WORK FOR FACTORY WOMEN

Among his latest observations of Christian work in Japan, Rev. J. D. Davis, D.D., describes in considerable detail what is being done for the women employed in the silk factories at Ayabe. These operatives are connected with a branch of the Tango church under the ministry of Pastor Uchida: —

"There is a large filature and silk-weaving factory at Ayabe which employs over a thousand women. They begin work at 5 A.M. and close at 7 P.M., with an hour at noon for lunch and rest. The work requires the closest attention. The great majority of the girls are engaged in reeling from the cocoons. They sit for six hours, unable to look off of the work for an instant. Their fare is rice and pickled radishes three times a day, with a little beef or fish once in ten days. The factory is run every day, but with one-tenth of the girls resting, so that all have one day in ten to rest. They sleep on thick mats, twelve girls in a room twelve by sixteen feet. They have one month's vacation each year, and are given a present in money at that time, proportioned to their faithfulness and skill in the work. The girls are engaged on a six years' contract and are taken in from the age of twelve upward, but many of them remain on after the first term has expired.

The Quiet Hours

"One would think that these operatives, toiling under such conditions, would be an unpromising field for Christian activity and influence, but the superintendent is an earnest Christian

man, and the majority of the women overseers and matrons are Christians. There is a school of sericulture connected with the factory, with fifty students, and several of the teachers and some of the students are also Christians.

"The thousand operatives are required to meet in the great dining hall twice each month, from seven to eight o'clock in the evening, for a lecture or sermon by Pastor Uchida. He also meets the Christians and inquirers each alternate week in the same place. The girls who are off duty on the Sabbath can attend church.

"So great has been the success of the religious influence and instruction that about two years ago eighty girls at one time received baptism and united with the little church, and the building was so small that the new members filled it and the old members had to sit up in the small gallery or stand outside and look on through the windows. Pastor Uchida not only works thus in this factory, but also makes weekly visits to two other branch factories about five and twelve miles distant."

MAEBASHI SILK WORKERS
Reeling silk from cocoons by hand

EASTERN TURKEY MISSION

COLLEGE GIRLS IN THE EAST

That all the new enthusiasm in Turkey is not over political rights and material gain, and that missionary influence is serving directly and powerfully the highest interests of the new Turkey, appears from the following letter, written by Miss Mary L. Daniels to friends and helpers in America. Miss Daniels is at the head of the woman's department of Euphrates College at Harpoot, whence the letter was sent under date of December 3: —

"I have just come down from the college. Once a month different persons give practical talks to the girls. My subject today was 'Dress.' I tried to impress upon them the need of dressing neatly, simply, and in good taste. The girls listened with perfect attention. I just love to stand before my girls and try to lead them to higher ideals. I think that no one in the world has a happier lot than mine.

"We have many things for which to thank the Lord these days. The girls on the Prayer Meeting Committee of the Christian Association have shown an earnest spirit. They meet once a week. They plan, not only for the meetings of the society, but they take a deep interest in all the spiritual work of the college. The spirit of prayerfulness in the committee and in the school has deepened all the fall. Teachers testify that the girls are much changed in their behavior. During November we kept the Week of Prayer of the World's Union. We had daily services. On the last day the regular work of the school was suspended, and we gave ourselves to spiritual work for one session. Teachers and girls beg for opportunities to do individual work. One of the seniors, with tears rolling down her face, confessed to her careless life and bad example, and asked for our prayers. The change in her has influenced many others.

The Seniors

"Once a week I meet the seniors, the girls who may teach next year, and

others, in a Workers' Class. Together we are learning the importance of individual work and ways of doing that work. Our seniors are a delight. At the beginning of the year they met of themselves and decided that they would try to be models in everything. It is a strong class. There are seventeen girls. Many of them are earnest, working Christians. They are so eager for truth that it is a rare pleasure to teach them. Two girls and one teacher have just joined the church. They are all from Gregorian homes.

"The seniors are translating helpful tracts that are to be printed on our press here. One tract is in the printer's hands now. These tracts will be distributed all over our field. The girls who are out teaching (and there are about sixty) beg me for tracts and stories for use in their meetings.

"Miss Poole and Mr. Browne have just returned from a tour. They reported that one of our girls, besides her regular school work and Sunday school class, offers to lead the women's meeting and to meet the brides on Saturday, teaching them fancywork, reading to them, and leading them in spiritual things. She is only one of many who are doing earnest work for the Master. I try to keep in touch with the girls who are out in the field. It takes much time, but they love to hear from 'Mother.'

A Teachers' Club

"This year a Teachers' Club has been started. Teachers from both colleges, the missionaries, and the wives of teachers attend. We have had two gatherings. We have a program, with exercises that are helpful and uplifting, and then spend a social hour. The teachers are enthusiastic and helpful. They are ready to do all that they can for the school. I have only to suggest something and they take up the idea and carry it out enthusiastically and lovingly. Clubs for speaking pure Armenian, English, and Turkish have been formed. Each club has a leader and officers, and the girls wear badges. There is more interest in the Turkish language than ever, and I am quite delighted, as I hope that our girls may be able to work among their Turkish neighbors."

THE WIDE FIELD

TURKEY

NEW THEOLOGY IN ISLAM

A British correspondent writing recently to the *Homiletic Review* makes the following reference to tendencies and developments among the modern leaders of Mohammedan thought:

"It is now manifest beyond all doubt that Islam has a new theology of its own. Too much significance must not be ascribed to this fact, as though the Moslem world were cutting loose from all the rigid old traditions which have characterized it till very recently. Missionaries from the near Orient have repeatedly during the last year assured me that among the vast majority of Mohammedans, throughout the immense rural areas of the Ottoman empire, the bigoted fanaticism of the average Turk is unchanged. The massacres in and around Adana have sadly proved that. But the fact is indubitable that a new school of thought has arisen in Islam. Many evidences might be mentioned. One of the latest is the rapid favor which is being secured among the Moslems of Constantinople by the fine institution known as the American College for Girls. Till recently such an innovation would have seemed a miraculous impossibility, but last year ten Moslem girls to begin with entered as students, and now twenty-six are enrolled. Furthermore, five girl students have been sent to study in the college by the government, with the view of preparing to teach in those primary schools which are to be in-

A TURKISH CEMETERY

Ancient stones looking toward Mecca

augurated right through the Turkish empire. Surely such events indicate the dawning of a new era."

INDIA

THE OUTCASTES OF INDIA

Under the above title the Bishop of Madras contributes an incisive article to the *Nineteenth Century* of last December. Bishop Whitehead's interest in the lower strata of India's population and his advocacy of their claims for larger effort upon the part of the missionaries have been noted before in the *Missionary Herald*. In this latest article he shows cogently how important and promising an element they are in the Indian empire.

The attention of the world is being drawn to the unrest in India, and her highly educated men, whether as philosophers, religious teachers, or political reformers, are much in the public eye. But the Brahmans are not all of India, nor those who make the stir in the great cities the only force to be reckoned with. It is to be remembered that ninety-five per cent of the people of India live in village districts and only five per cent of the whole population can either read or write. The real need is in the villages. The outcastes form about a sixth of this village population of India and number about 50,000,000. Yet their very existence is almost ignored in discussions of the wants and demands of the Indian people.

To those who are really seeking to develop and uplift India, these people are a most promising class. Indeed it is one of the triumphs of the British government in her administration of the empire that she has already lifted the outcastes both in legal and industrial position. In many parts of India their lot is still a miserable one and they are treated with great harshness. In some sections they are virtually serfs of their masters, and are subject to humiliating and hindering restrictions. A few leaders of the national movement have frankly recognized that the position of the outcaste is a disgrace to Hindu society and a fatal obstacle to social progress. Yet the only class which so far has attempted to deal fairly with the outcaste and to defend him from oppression is the British official, a fact which suggests what an element of support to the British government is to be expected from the advancement of these people. At the same time the only ones to give him the right hand of brotherhood and seek his social and moral betterment are Christian missionaries.

By the protection of the government and the efforts of the missionaries, the

lot of the pariahs is steadily improving. They are finding their way into remunerative industries, so that the scale of living and the field of opportunity for them have greatly enlarged in recent years. In South India a small part of the outcastes are entering the army. Reports show that they are regarded as among the best recruits, sober, obedient, amenable to discipline, and capable of development. The response of these people to the efforts of the missionaries has now become very marked. In many parts of India, especially in the south, mass movements toward Christianity have come among the outcastes during the last generation, and these movements are gaining in strength every year. In Telugu country some 250,000 outcastes have become Christians during the last forty years, and 100,000 more in the native state of Travancore. Bishop Whitehead thinks it hardly rash to prophesy that in the next century some 30,000,000 or more of the outcastes of India will be gathered into the Christian Church, which will mean a social revolution.

Already the results of Christian training in many cases are remarkable; thousands of outcaste origin are teachers in schools attended by the children of Brahmans and other high class people. The hereditary custodians of learning are sitting at the feet of the despised outcastes, and in many of the village schools Brahman and Sudra boys sit side by side with Christian pariahs. It is too much to expect, of course, that the people of this class, as a whole, should in a few years rise to a high level of Christian morality. Faults and vices ingrained by 2,000 years of slavery are not to be quickly shaken off in South India, as they are not after one hundred years in the southern states of America.

A just survey of this outcaste class with regard to the transformation already achieved makes it clear that if the work shall be continued and properly enlarged a new force will soon be influencing India in politics, in social life, and in religious development. Incidentally there will come a conspicuous and irrefutable witness to the essential difference between Christianity and Hinduism if 50,000,000 whom Hinduism has reduced to abject misery shall be led out into a new life by the brotherly hand of the Christian Church. In every city and hamlet in India that fact will count.

Moreover, the conversion of the outcastes is a step toward the conversion of the Sudras, the great mass of the village population. It is noticeable that wherever large numbers of the outcastes have become Christians, a change is taking place in the attitude of the Sudras. In some sections a movement toward Christianity is already under way. They show a growing friendliness and a new willingness to send their children to Christian schools. As their slaves become the teachers of their schools, they cannot leave Christianity out of account. Through the outcastes the way of approach to the Sudras is opened, and when the Sudras are converted India will be a Christian country. For the problem of Christianity in India is not the conversion of the Brahmans or other educated classes in the larger centers, but the conversion of the Sudras in the villages.

Such are the argument and appeal of the watchful bishop. It is a pleasure for us to realize that our missions in India, particularly in the Marathi field, have been long and successfully toiling among just these lowest classes of the people and that they have already begun to reap their reward.

THE PORTFOLIO

Holy Benares

Benares is the product of twenty centuries of Hinduism. Here it has built its most gorgeous temples and palaces. Here all the 33,000,000 gods of the Hindus are worshiped. Here

the wealthiest Hindus build their most beautiful homes, and from here, if they die and their dust is scattered on the waves of the sacred Ganges, they go, according to their theology, straight to paradise, or at least enjoy a comfortable reincarnation.

Benares, in the valley of the Ganges, lies in one of the garden spots of the world. Well-irrigated fields stretch away on every side. No American city has better advantages from a material standpoint. Moreover, the wealth of a hundred generations of devotees has been poured into Benares, and many villages and cities all over India have been impoverished that Benares might be enriched.

BATHING GHAT, BENARES

BURNING GHAT, BENARES

But what do we see today? Probably the filthiest city of its size in the world, barring one or two in China and Turkey. The nearer you get to the holiest places the fouler grows Benares. Narrow lanes, slimy with holy water, the ordure of cows, and the tramp of thousands of dirty feet, lead to the Golden Temple and the Cow Temple, and when you get within their sacred precincts the nastiness is indescribable. From the stagnant tanks, filled with decaying flowers and other offerings to the gods, eager pilgrims quaff the poisonous water as though it were the nectar of the gods, as indeed it is to them.

Hideous idols abound everywhere, stone bulls and grotesque and horribly distorted images of Siva and Vishnu. Most common of all, in every temple and shrine, while thousands of them are exposed at the street corners, are the lingams, such representations of parts of the human body as would bring the police of any American or European city about the ears of priests and venders alike.

When one comes to the banks of the Ganges, he sees Hinduism in its most characteristic guise, for here to its holy waters come tens of thousands of pilgrims every year to wash away their sins. They bathe in it, they throw it over their heads in ecstasy, they dip beneath its waves in holy glee, they drink its horrible mixture of water and dirt at the mouth of the city sewers, and then they shiveringly stand upon the steps of the bathing ghat and put on their strips of dry cloth.

Yet these are the results of the philosophy and religion that are lauded in some quarters in Boston and other American cities; a religion that sends its missionaries to the West to be petted and adored by some foolish men and addle-pated women.

Compare such a city as I have described with any city in America, however much ashamed we may be of some of our municipalities. Compare Boston with Benares, and we have cleanliness instead of filth, stately churches instead of obscene temples, beautiful cemeteries instead of horrible public burning-ghats, universal education in place of almost universal illiteracy, fair day's wages for fair day's work instead of starvation for man and beast. To say the least, the contrast is not favorable to Benares.

From an article by Pres. Francis E. Clark, D.D., in Boston Herald of January 17, 1910.

A Situation in Japan

That there are Christians in this country who were not converted by missionaries or their agents, and who, without belonging to any church, and knowing nothing about dogmas and sacraments and ecclesiastical orders, are yet devout believers in God and Christ, is a fact very little known, I think. But that such *is* a fact is incontrovertible. There is such a thing as "Christianity outside of churches," and it is taking hold of the Japanese people far more strongly than missionaries imagine. The Western idea, that a religion must show itself in an organized form before it can be recognized as a religion at all, is alien to the Japanese mind. With us, religion is more a family affair than national or social, as is shown by the strong hold that Confucianism has had upon us, without showing itself in any organized societies and movements. And I am confident that Christianity is now, slowly but steadily, taking the place of Confucianism as the *family religion* of the Japanese. And as a family religion, it has no use whatever for settled dogmas and official ceremonies conducted by licensed ministers. Indeed, I can cite a number of cases where Christianity has been adopted in this form by my countrymen. To stigmatize such a form of Christian belief as erratic and rebellious is to speak against the very genius of the Japanese. As far as I see, Christianity is making progress in this country far ahead of missionaries.

This new form of Christianity adopted by my countrymen is neither Orthodox nor Unitarian. These are terms which took their origin in the West as the result of heated discussions upon questions which we know have little or nothing to do with us. We go to Jesus of Nazareth directly, and aim to live and be made like him. And having him as our ideal, we hate "demonstrations" of all sorts, and abhor a conference which asks for congratulations from a prince and a marquis and a count and a mayor. And I am confident that in making this statement I voice a sentiment of many, both known and unknown to me, who are disciples of Christ without having any connection with so-called "churches."

From an article by Kanzo Uchimura, in the Japan Chronicle of November 18, as quoted in the Japan Evangelist for December, 1909.

THE BOOKSHELF

The Living Christ and Dying Heathenism. By Joh. Warneck, Lic. Theol., Superintendent of Missions. Authorized translation from the third German edition by Rev. Neil Buchanen. New York: Fleming H. Revell Co.

Contemporary interest in Christian work among the cultured peoples of the East — Hindus, Japanese, and Chinese, to name only the most prominent, has tended to make us lose sight of the less conspicuous and less dramatic fields of religious conflict among the lower races of heathendom. A great figure like John G. Paton of course commands attention, but many an inconspicuous although devoted missionary must be content to labor on with-

out that sympathetic recognition of his work on the part of the churches to which he is justly entitled. This condition of things is unfortunate and regrettable. Such a book as the one before us is therefore especially to be welcomed, for it directs attention anew to the relatively neglected foreign missionary fields, and reminds us that our holy religion meets the needs of every racial and social type, from the lowest to the highest; that it is indeed the gospel for the world.

The author of this book is the son of Professor Gustav Warneck, whose "Outlines of the History of Protestant Missions" is so well and favorably known both in Germany and in the United States. He has himself been a missionary on the island of Sumatra, where he has had excellent opportunities for studying at first-hand the phenomena of animistic heathenism, especially among the Battak tribes. His observations have been less for the purpose of adding to the sum of scientific knowledge of primitive religions, than for the purpose of pointing out how to face and solve most wisely the practical problems of Christian work among heathen of the Battak type. The author writes, not as a religious philosopher, but as a Christian missionary, and while his book contains valuable material for the historian of religion, yet its primary aim is to instruct the Christian propagandist in the best methods of accomplishing his responsible task. Accordingly we do not find in the book a systematic classification and discussion of the elements of animism at all corresponding to that of Tyler in his "Primitive Culture," but rather an effectively presented contrast between the deadening forces of heathenism and the quickening forces of the gospel. Analysis and description there are, indeed, in abundance, but they serve chiefly to paint a somber background, against which, in pleasing colors but without sacrifice of sobriety of judgment, the change of heart and life involved in the conversion of the Battaks to the Christian faith is portrayed. Their release from misery, ignorance, hopelessness, and superstition and their entrance into the freedom and joy of Christian discipleship are well and tellingly described. No attempt is made to conceal the imperfection of their early faith or the slight hold which it takes, at the outset, upon moral conduct. Warneck clearly recognizes that a long process of Christian training is required before these converts can enter fully into the privileges and discharge with any degree of completeness the duties of the Christian life. To analyze and so far as possible to describe their initial religious experience, Warneck declares to be the chief object of his inquiry. And this task, in spite of a good deal of needless repetition, he has accomplished with credit to himself and satisfaction to his readers.

In pointing out the best method of bringing the power of Christianity to bear upon animistic heathenism, Warneck shows, not only that he himself has labored wisely, but also that he has employed his powers of observation to good purpose. His program is on the whole as sensible as it is evangelical, and we can hardly do better than let him state it in his own words: —

"To proclaim to the heathen the living God and Redeemer; to wait in patience till experience makes him known; then to wait again till the moral germs there sown within the heart spring up; and finally to foster carefully the tender growing plants that is the method blessed by God in the mission work of the early church, and blessed by him in the foreign mission work of today. First the gift, then the duty; first the seed, then the fruit; first the religious power, then the moral application of the power; first God the Saviour, then the divine example."

It is noteworthy that our author declares emphatically against education, in favor of evangelization as the right method of approaching these peoples, and that he pronounces the distinctively religious appeal to be alone effective at the outset, whereas moral precept

awakens absolutely no response until after conversion has taken place.

JOHN WINTHROP PLATNER.

Men and Missions. By William T. Ellis. Philadelphia: Sunday School Times Company. Pp. 315. Price, $1.00 net.

A text-book for laymen, written by a layman who has seen things first-hand. Its racy style is almost as attractive as its thought. We recommend it as "explaining and embodying the genius of the present remarkable arousal of the laymen in the churches to the solution of the missionary world problem." It is the result of an individual investigation of the foreign mission field by a widely known American journalist, who is also familiar with the work of the Laymen's Missionary Movement. A most striking result of foreign missionary work is described in a single chapter, which tells of a Baltimore college president "who educated and Christianized 50,000 Hindus at long range." In the Appendix A of the book actual working methods for the men of the churches in their relationship to the missionary propaganda are given more fully than in any other publication.

The author's independence in his dealing with field problems and the boards is commendable. His criticism of missions is honest, making all allowance for the difficulties with which mission boards must contend. If he is at all unfair it is in giving the impression that the boards are not even attempting to meet certain needs on the field, such as care for the Anglo-American communities, schools for missionary children, treatment of tourists, and the like. His contention is, however, that the men of the churches can be depended upon to provide ways and means for the boards to handle, not only the old, established work, but new forms of missionary enterprise as well. To quote from his twelfth chapter, on "The Men and the Boards":

"Though captained by Jesus Christ, the modern missionary enterprise belongs to the churches. It is their affair. They supply the money and the men. Responsibility is on their shoulders. The laymen of the churches should bring their trained judgment to bear upon the administration of missions."

In this way Mr. Ellis believes practical and effective answer will be found to many urgent questions which every up-to-date mission board has been considering for years. If the Laymen's Missionary Movement can help out the boards, as the author suggests, it will secure their undying gratitude.

The book deserves earnest study, and we bespeak for it a wide reading.

E. F. B.

The Religion of the Chinese. By J. J. M. DeGroot, PH.D. New York: The Macmillan Co. Pp. 230. Price, $1.25 net.

This book contains the Hartford-Lamson Lectures delivered in 1908. The *Herald* for September, 1908, contains a short article reviewing these lectures before publication. The fundamental animism of the Chinese religion, with its dualism of good and bad spirits, the Taoism derived therefrom, the religion of Confucius, and the imported religion of Buddha (once important, but now nearly extinct) are all considered in this article and need not be dwelt upon here.

The book is somewhat stiff and cold in style, suggestive of a limited English vocabulary; but it is probably as clear and well arranged as was possible, since so broad and intricate a subject must be dealt with in so confined a space. It ought to be read by all who care to know the characteristics of this people, who are coming of late years more and more into intimate contact with the Western world. And it ought to be studied carefully by every one in any way connected with missionary effort in China.

One of the most surprising chapters relates to specters, ghosts, demons, and magic. The normal expectation from the conditions described would seem to be a terrorized people reduced to an absolute paralysis of conduct and action. And yet it is asserted, and on the face of the facts as described it appears to be true, that demonism, the

lowest form of religion, is in China a source of ethics and moral education. Well may such a fact be called a singular phenomenon. But be this as it may, the condition as existing presents a problem of enormous difficulty to the missionary; one, too, requiring the greatest delicacy and the most enduring patience, inasmuch as among ignorant people nothing yields so slowly to enlightenment or is so persistently liable to relapse as superstitious prepossession of this kind.

We query in regard to this matter, as in fact we are inclined to do in regard to the whole book, whether we have here a real or a theoretical condition. It doubtless describes a system of theology, but does it accurately represent the status of religion among the people? When we are informed towards the end of the book of the presence of many sects, and it is shown that this is the point of attack for missionary effort, it suggests a weakness in the grip which Chinese religion has on the masses of Chinese people, and we feel the need of more information as to how firm a hold demonism, for instance, really has on the masses, and whether Confucianism, confessedly a religion of the state, is in fact a religion of a class or of the mass; a religion of form or of the heart. The difficulty for the missionary would appear to differ enormously, according as one or the other condition be true. We could wish there might have been another chapter to cover such points.

The intimate connection described as existing between religion and politics, because of which overt action against religion, or even simple disbelief, is indistinguishable in the minds of the rulers and before the law from treason against the state, explains many of their official acts perhaps not before understood, and doubtless justifies to their minds the most extreme measures against foreigners endeavoring to teach any other religion. If this be exactly true, no missionary's life would seem to be safe in China except for the protection of his home government.

The book is well worth reading.

ARTHUR L. GOODRICH.

THE CHRONICLE

Departures

February 1. From New York, Rev. and Mrs. Lewis Hodous, returning to their mission, via Holland, thence via Siberia to Foochow. Mr. Hodous will avail himself of a fellowship from Hartford Theological Seminary for study for a few months with Prof. J. J. M. de Groot, the eminent sinologue of Leyden.

Arrivals Abroad

December 11, 1909. At Pang Chuang, China, Rev. and Mrs. A. B. DeHaan and Miss Grace Wyckoff.

December 17, 1909. At Shao-wu, China, Dr. and Mrs. E. L. Bliss and Rev. and Mrs. E. D. Kellogg.

January 4. At Madura, India, Rev. and Mrs. W. W. Wallace.

Births

December 20, 1909. A son, Robert White, to Rev. and Mrs. H. A. Maynard of the Eastern Turkey Mission.

——. A daughter to Dr. and Mrs. Percy T. Watson of the Shansi Mission.

∴

Rev. George E. White, D.D., dean of Anatolia College, Marsovan, Turkey, while on furlough in this country, is giving in this month of February a course of five lectures before the Chicago Theological Seminary on "Turkey in Transition." The subjects of these lectures are: The Waxing of the Turkish Crescent, The Armenian Rayahs, The Ottoman Greeks, The New Régime, and Young Turkey and the Kingdom.

∴

The brothers, G. Sherwood and D. Brewer Eddy, are yokefellows in the campaign of the Laymen's Missionary Movement through parts of the southwestern and middle continent states. In St. Louis and other towns of Missouri they are parts of a larger force by whom the campaign meetings are manned. When it comes to

Kansas, which is native soil for the Eddy brothers, their campaigning will become a twosome, in which together they will conduct meetings in and about their boyhood home. Afterwards they will again join the larger campaign force for carrying the enterprise as far as Colorado.

∴

After two voyages across the Atlantic and several intervening weeks of strenuous commission work in Great Britain, Secretary James L. Barton is again at his desk in the Foreign Department. During part of his stay abroad he was in a measure adopted by one of the liberal clubs in London, and had opportunity to observe the doings of a British general election at close range. Upon his return voyage he sailed from Gibraltar, after attending to some business for the Board in Spain and a hurried survey of the mission work in that country.

∴

Much sympathy will be felt for the family of Rev. W. L. Curtis on account of recent illnesses with which they have been afflicted. After Dorothy's case of scarlet fever, which was mentioned two months ago, her little brother came down with the same disease, and the family was put in quarantine again. Mr. Curtis also has been ill, but with a less serious ailment.

∴

In our gallery of missionary children for this month there is abundant evidence that, although in a foreign land, fun is a thing not at all foreign in the homes where these little folks live. Not only the spirit but the very letter of a true Yankee Hallowe'en is exhibited by the five who appear in the picture, far up upon the northeastern border land of the Turkish empire, where Turks and Kurds and some pretty wild people abound. The children's

A HALLOWE'EN PARTY AT VAN

names, from left to right, are: Neville Ussher, Eleanor Ussher, George Yarrow, Sidney Ussher, Grace Yarrow.

∴

Mrs. C. M. Lamson, who for the past seven years has edited *Life and Light* for the Woman's Board of Missions, has recently been released from that service, that she may be with her widowed daughter and other children in California. She will be missed not only by her coworkers in the Woman's Board, but by a much wider circle in all the adjacent offices and in the churches where she was always so acceptable a missionary speaker.

DONATIONS RECEIVED IN JANUARY

NEW ENGLAND DISTRICT

Maine

Auburn, High-st. Cong. ch.	102 28	
Augusta, South Parish Cong. ch.	25 00	
Bangor, Central Cong. ch., 106.60; 1st Cong. ch., 13.25; Forest-av. Cong. ch., 8.25; North Cong. ch., 5,	133 10	
Bath, Central Cong. ch.	77 04	
Bucksport, Elm-st. Cong. ch.	13 00	
Calais, First Cong. ch.	34 87	
Cumberland Mills, Warren Cong. ch.	72 09	
Ellsworth, 1st Cong. ch.	12 00	
Falmouth, Cong. ch.	13 07	
Farmington, Cong. ch.	1 00	
Freeport, 1st Cong. ch.	10 00	
Gorham, Cong. ch.	67 35	
Kennebunk, Union Cong. ch.	38 64	
Madison, Cong. ch.	22 50	
Newcastle, 2d Cong. ch.	20 00	
North Bridgton, Cong. ch.	7 00	
Portland, Friend,	200 00	
Tremont and Southwest Harbor, Cong. ch.	2 00	—850 94
Legacies.—Bethel, Mrs. Mary J. Garland, by Edward C. Chamberlain, Ex'r,		25 00
		875 94

New Hampshire

Canterbury, Cong. ch.	5 00	
Concord, South Cong. ch., 378.06; 1st Cong. ch., 210.24; West Cong. ch., 26.09,	614 39	
Conway, 2d Cong. ch.	1 00	
Dover, 1st Cong. ch., toward support Arthur J. Orner,	275 58	
Dublin, Trin. Cong. ch.	3 25	
Durham, Cong. ch.	40 00	
Hanover, ch. of Christ, Dartmouth College, for Sapporo, 150; Center Cong. ch., 5; In memory Mrs. C. O. Blaisdell, 10,	165 00	
Keene, 1st Cong. ch.	100 00	
Lancaster, Cong. ch.	70 00	
Lebanon, Cong. ch.	57 05	
Manchester, Franklin-st. Cong. ch., 244.41; 1st Cong. ch., toward support Rev. J. P. Jones, 11.38,	255 79	
Milford, 1st Cong. ch.	30 03	
Nashua, 1st Cong. ch.	100 00	
North Barnstead, Cong. ch.	2 00	
Penacook, Cong. ch.	24 82	
Rye, Cong. ch.	48 00	
Sanbornton, Cong. ch.	46 26	
Tamworth, Cong. ch.	4 13	
West Rindge, Friend,	5 00	—1,847 30
Legacies.—Chester, Ephraim Orcutt, by Greenleaf K. Bartlett,	875 00	
Concord, Charlotte A. Blake, by James M. Blake, Ex'r, 1,000, less tax,	950 00	
Hanover, Andrew Moody, by John K. Lord and Chas. P. Chase, Trustees, add'l,	50 00	—1,875 00
		3,722 30

Vermont

Barton, 1st Cong. ch.	10 00	
Brattleboro, Cong. ch.	224 95	
Brownington and Orleans, Cong. ch.	25 00	
Burlington, 1st Cong. ch., toward support Rev. Wm. Hazen,	180 00	
Cabot, Cong. ch.	20 00	
Castleton, Friend,	100 00	
Charlotte, Cong. ch.	5 00	
Chester, Cong. ch.	38 62	
Coventry, Cong. ch.	14 14	
East Corinth, Cong. ch.	15 00	
Enosburg, Cong. ch.	20 25	
Essex Junction, Cong. ch.	24 04	
Greensboro, Cong. ch., toward support Rev. R. Thomson,	4 00	
Jeffersonville, Cong. ch.	2 50	
Montpelier, Bethany Cong. ch.	80 00	
Newport, 1st Cong. ch., toward support Rev. Robert Thomson,	35 92	
Plainfield, Cong. ch.	3 60	
Proctor, Union Cong. ch.	125 00	
Richmond, Cong. ch.	29 40	
Rutland, Cong. ch., toward support Rev. E. A. Yarrow,	90 00	
St. Johnsbury, North Cong. ch., 77.25; East Cong. ch., 7.55,	84 80	
Saxton's River, Cong. ch.	16 00	
Springfield, Cong. ch.	149 70	
Vergennes, Cong. ch.	57 75	
Victory, Geo. A. Appleton,	15 00	
West Brattleboro, Cong. ch.	37 18	
West Rutland, Cong. ch., toward support Rev. E. A. Yarrow,	47 60	
West Townshend, Cong. ch.	21 00	
Williston, Cong. ch.	10 00	
Woodstock, Cong. ch.	15 25	—1,501 70

Massachusetts

Acton, Center Cong. ch.	9 49	
Adams, 1st Cong. ch	300 00	
Agawam, Cong. ch.	27 14	
Amesbury, Union Cong. ch.	8 57	
Amherst, 1st Cong. ch., 288.55; Mrs. Charlotte E. L. Slocum, for Aruppukottai, 5,	293 55	
Andover, South Cong. ch., 365.50; Rev. C. C. Torrey, 10,	375 50	
Ashburnham, Cong. ch., Friend,	10 00	
Auburndale, Cong. ch.	25 00	
Barre, Cong. ch.	28 50	
Becket, 1st Cong. ch.	2 00	
Bedford, Cong. ch.	60 27	
Belchertown, Cong. ch.	22 40	
Boston, Old South Cong. ch., of which 150 for medical work, 8,123.72; Central Cong. ch., 1,824.22; Mt. Vernon Cong. ch., 465.20; Eliot Cong. ch. (Roxbury), 381 91; 2d Cong. ch. (Dorchester), 210.65; Brighton Cong. ch., 122.26; Highland Cong. ch. (Roxbury), 112.11; Park-st. Cong. ch., of which friend, 50, 65; Immanuel-Walnut-av. Cong. ch., 27.50; Romsey Cong. ch. (Dorchester), 10; Winthrop Cong. ch. (Charlestown), 8.80; Miss S. A. Craft, 50; Mrs. Mary Clement Leavitt, 5,	11,406 37	
Boxboro, Cong. ch.	2 00	
Boylston, Cong. ch.	14 00	
Braintree, 1st Cong. ch.	85 24	
Brookfield, Cong. ch.	25 46	
Brookline, Leyden Cong. ch.	5 00	
Buckland, Cong. ch.	25 00	
Cambridge, Pilgrim Cong. ch.	24 80	
Canton, Cong. ch.	34 88	
Carlisle, Cong. ch.	22 40	
Centerville, Disciple, 5; Friend, 5.25,	10 25	
Charlton, Cong. ch.	8 00	
Chester, 1st Cong. ch.	2 57	
Chesterfield, 1st Cong. ch., toward support Rev. C. T. Riggs,	50 00	
Clinton, 1st Cong. ch., toward support Rev. John S. Chandler,	51 66	
Cummington, West Cong. ch., 2; Village Cong. ch., toward support Rev. C. T. Riggs, 2,	4 00	
Dalton, Zenas Crane, 250; W. Murray Crane, 200,	450 00	
Dracut, 1st Cong. ch.	3 18	
Dudley, 1st Cong. ch.	26 41	
East Douglas, 2d Cong. ch.	43 80	
East Northfield, Cong. ch., for Paoting-fu,	20 00	
Easton, Cong. ch.	18 76	
Enfield, Cong. ch.	10 00	
Everett, 1st Cong. ch.	84 79	
Fairhaven, 1st Cong. ch.	20 00	
Fall River, 1st Cong. ch., toward support Rev. E. H. Smith,	600 00	
Fisherville, Union Cong. ch., toward support Rev. E. C. Partridge,	99 03	
Fitchburg, Finnish Cong. ch., 16; Friend, 10,	26 00	
Foxboro, Bethany Cong. ch.	34 67	
Gardner, Cong. ch., toward support Rev. Geo. H. Hubbard,	364 80	

Gilbertville, Trin. Cong. ch. 99 16
Gloucester, Trin. Cong. ch., 101.93; Magnolia Cong. ch., 70, 171 93
Great Barrington, 1st Cong. ch. 209 76
Hadley, Mrs. E. A. Randall, 25 00
Hardwick, Cong. ch. 10 00
Haverhill, West Cong. ch. 5 44
Huntington, 2d Cong. ch. 6 00
Lancaster, Cong. ch. 2 64
Lawrence, Lawrence-st. Cong. ch. 98 53
Leicester, John Nelson Memorial Cong. ch. 69 79
Leominster, Cong. ch., for work in Japan, 5; F. A. Whitney, 15, 20 00
Lexington, Friend, 500 00
Lowell, Kirk-st. Cong. ch., 300; High-st. Cong. ch., W. H. G. W., for native preacher, China, 72; Mrs. Kate Severy, for Adana, 7.50, 379 50
Mansfield, Cong. ch. 83 72
Marblehead, Friend, 16 00
Medford, Mystic Cong. ch. 209 47
Medway, Village Cong. ch. 30 80
Melrose, Ortho. Cong. ch. 205 92
Melrose Highlands, Cong. ch. 16 15
Natick, 1st Cong. ch. 70 03
Newbury, 1st Cong. ch. 43 18
Newton, Eliot Cong. ch., 127.75; 1st Cong. ch., 785.23, 912 98
Newton Highlands, Cong. ch., Wm. C. Strong, for work in Turkey, 100 00
North Attleboro, Oldtown Cong. ch. 35 00
North Falmouth, Cong. ch. 20 00
North Hadley, 2d Cong. ch. 21 33
Orleans, Cong. ch. 15 00
Palmer, 2d Cong. ch. 14 27
Plymouth, ch. of the Pilgrimage, 50 00
Quincy, Bethany Cong. ch. 107 00
Richmond, Cong. ch. 38 66
Rockport, 1st Cong. ch. 7 25
Somerville, Friend, 100 00
South Braintree, South Cong. ch. 60 80
South Hadley, Center Cong. ch. 17 61
South Hadley Falls, G. 50 00
Springfield, Hope Cong. ch., toward support Rev. B. V. Matthews, 93.29; Olivet Cong. ch., 14.65; Carrie L. King, for Sholapur, 30, 137 94
Sturbridge, 1st Cong. ch. 15 75
Swampscott, 1st Cong. ch. 23 34
Taunton, Winslow Cong. ch., 64.10; Chas. M. Rhodes, 50, 114 10
Warren, Cong. ch. 84 26
Webster, 1st Cong. ch. 47 72
Wellesley, Friend, 10 00
Westfield, 1st Cong. ch. 10 50
Westminster, 1st Cong. ch. 10 70
West Newbury, 2d Cong. ch. 5 00
West Springfield, Ashley School and Charitable Fund, 146 21
Weymouth, 1st Cong. ch., 20; Old South Cong. ch., 7, 27 00
Weymouth and Braintree, Union Cong. ch. 15 20
Whitman, 1st Cong. ch. 19 70
Williamsburg, Cong. ch., toward support Rev. C. T. Riggs, 60 00
Winchester, 1st Cong. ch., of which 358.80 toward support Rev. A. W. Clark, 567 11
Woburn, 1st Cong. ch. 774 00
Worcester, Piedmont Cong. ch., of which 75.30 toward support Dr. and Mrs. J. B. McCord, 87.10; Park Cong. ch. and Sab. sch., 10.10; Union Cong. ch., 3.80; Lake View Cong. ch., 3.50; C. E. Hunt, 25, 129 50—20,756 44

Legacies.— Arlington, Maria E. Ames, by Harriet A. Daggett and Elihu G. Loomis, Ex'rs, add'l, 105 00
Fairhaven, J. F. Damon, add'l, 40 40
Springfield, Mrs. Cynthia F. Hobart, add'l, 100 00
Sutton, Elias L. Snow, by Monroe W. Ide, Ex'r, 1,000—1,245 40

22,001 84

Rhode Island

Central Falls, Cong. ch. 32 31
Kingston, Cong. ch. 137 44
Little Compton, United Cong. ch. 20 20
Pawtucket, Cong. ch., toward support Rev. H. E. B. Case, 500 00
Peacedale, Cong. ch. 172 54
Providence, Union Cong. ch, 75; Richmond Viall, 25; Mrs. A. G. Thompson, 5.15, 105 15
Woonsocket, Blackstone Cong. ch. 11 64—979 28

Young People's Societies

Maine.— Alfred, Y. P. S. C. E., 8.26; Farmington Falls, Blake Memorial Y. P. S. C. E., 1, 9 26
New Hampshire.— North Hampton, Y. P. S. C. E., 7; do., Golden Rule Miss. Circle, 2.50; Sanbornton, Y. P. S. C. E., 7.68; do., Miss. Band, 18.86, 36 04
Vermont.— East Dorset, Y. P. S. C. E., for Harpoot, 20; Essex Junction, Jessie Ferrin Club, 2.50; Richmond, Sen. Y. P. S. C. E., for Shao-wu, 5; do., Jun. Y. P. S. C. E., for Sholapur, 1.50; St. Johnsbury, South Y. P. S. C. E., 3, 32 00
Massachusetts.—Charlemont, 1st Y. P. S. C. E., for Harpoot, 7.50; Clinton, Y. P. S. C. E., toward support Rev. John S. Chandler, 25; Medfield, Y. P. S. C. E., 5; Northbridge, Y. P. S. C. E., 8.50; Wellesley, Y. P. S. C. E., 25; Westboro, Y. P. S. C. E., for Shao-wu, 10; Westhampton, Y. P. S. C. E., for Shao-wu, 30; Worcester, Hope Y. P. S. C. E., for Inghok, 15, 126 00
Rhode Island.— Woonsocket, Jun. Y. P. S. C. E. of Blackstone Cong. ch. 1 00

204 30

Sunday Schools

Maine.— Madison, Cong. Sab. sch. 5 00
New Hampshire.—Barnstead, Cong. Sab. sch., 7; Durham, Cong. Sab. sch., 11.25; East Alstead, Cong. Sab. sch., 10; Keene, Court-st. Cong. Sab. sch., 2; North Hampton, Cong. Sab. sch., 5; Sanbornton, Cong. Sab. sch., 12.20, 47 45
Vermont.— Brattleboro, Center Cong. Sab. sch., for Adana, 60; Chester, Cong. Sab. sch., 10.18; St. Johnsbury, South Cong. Sab. sch., 21.91, 92 09
Massachusetts.— Amesbury, Union Cong. Sab. sch., 3; Amherst, 1st Cong. Sab. sch., 13.50; Ballardvale, Union Cong. Sab. sch., 8.43; Boston, Roslindale Cong. Sab. sch., for Adana, 18.61; Chicopee, 3d Cong. Sab. sch., 10; Great Barrington, 1st Cong. Sab. sch., 15; Haverhill, Cong. Sab. sch., 6.90; Lancaster, Cong. Sab. sch., 5.43; Lee, Cong. Sab. sch., 70; Lowell, High-st. Cong. Sab. sch., 16; Montague, 1st Cong. Sab. sch., for Paoting-fu, 5.35; New Bedford, 1st Cong. Sab. sch., 6; Pepperell, Cong. Sab. sch., 13; Quincy, Wollaston Cong. Sab. sch., 25.99; Southampton, Cong. Sab. sch., 22.50; Sunderland, Cong. Sab. sch., 16.13; Tyngsboro, Cong. Sab. sch., 8; Wellesley, Cong. Sab. sch., toward support Rev. J. C. Perkins, 25; West Somerville, Day-st. Cong. Sab. sch., 11.06; Whitinsville, Village Cong. Sab. sch., 135.72, 435 62
Rhode Island.— East Providence, Newman Cong. Sab. sch. 8 79

588 95

MIDDLE DISTRICT

Connecticut

Bridgeport, 2d Cong. ch., 25; Friend, 100, 125 00
Bristol, Cong. ch. 85 00
Chaplin, Cong. ch. 6 64
Cornwall, 1st ch. of Christ, 242 03
Danielson, Westfield Cong. ch. 20 09
Danbury, 1st Cong. ch. 84 99
Dayville, Cong. ch. 5 61
Derby, 1st Cong. ch. 24 00
Enfield, 1st Cong. ch. 38 60
Farmington, Cong. ch., toward support Rev. C. E. Ewing, 137 33

Griswold, 1st Cong. ch. 21 00
Guilford, 1st Cong. ch. 50 00
Hampton, Cong. ch. 10 35
Hartford, Asylum Hill Cong. ch., toward support Rev. and Mrs. G. A. Wilder, 258.83; Windsor-av. Cong. ch., toward support Rev. George P. Knapp, 196.25; 1st Cong. ch., income Hawes Fund, 33.53, 488 61
Hebron, 1st Cong. ch. 21 75
Kensington, Cong. ch. 20 09
Middletown, South Cong. ch., 167.75; 1st Cong. ch., toward support Rev. H. N. Barnum, 43.81, 211 56
Middlefield, Cong. ch. 23 50
Middlebury, Cong. ch. 10 00
Milford, Plymouth Cong. ch. 26 31
Mt. Carmel, Cong. ch. 10 87
New Britain, 1st ch. of Christ, of which 700 toward support Rev. Geo B. Cowles, 1,331.38; South Cong. ch., 608.21; South Cong. ch., Friend Woman's Miss. Soc., 5; Rev. Henry Upson, 5, 1,949 59
New Haven, Plymouth Cong. ch., 241.35; C. M. Mead, 20, 261 35
New London, E. J. Sauter, 15 00
Norfolk, Cong. ch. 700 57
North Branford, Cong. ch., of which 4.04 interest on Plant legacy, 12 70
Northfield, Cong. ch. 7 87
North Guilford, Cong. ch. 45 00
North Haven, Cong. ch. 24 23
North Windham, Cong. ch. 5 00
Norwich, Ledyard Cong. ch., 24; 1st Cong. ch., toward support Mrs. E. H. Smith, 13.98, 37 98
Old Lyme, 1st Cong. ch. 64 00
Old Saybrook, Cong. ch. 16 42
Plantsville, Cong. ch. 52 20
Pomfret, 1st Cong. ch. 35 00
Rocky Hill, Cong. ch. 16 00
Scotland, Cong. ch. 20 00
Southington, 1st Cong. ch. 115 36
Southport, Cong. ch., toward support Rev. and Mrs. Wm. B. Stelle, 341 85
Simsbury, 1st ch. of Christ, 9 76
South Manchester, Mr. and Mrs. Wm. Neill, for Sholapur, 25 00
South Norwalk, Cong. ch. 10 00
Staffordville, Cong. ch. 4 00
Stonington, 1st Cong. ch. 34 50
Thomaston, Cong. ch. 14 04
Thompson, Cong. ch. 16 26
Trumbull, Cong. ch. 3 33
Wallingford, 1st Cong. ch. 175 12
Waterbury, 1st Cong. ch., 288; Mrs. Helen P. Camp, 75, 363 00
Wethersfield, Cong. ch. 14 00
West Hartford, Lilla M. Harmon, 5 00
Willington, Cong. ch. 2 00
Wilton, Cong. ch. 30 00
Windsor Locks, Cong. ch. 26 61
Winsted, 1st Cong. ch. 82 29
Woodbridge, Cong. ch. 3 20
Woodstock, 1st Cong. ch. 19 63—6,241 19

Legacies.—Bridgeport, Edward Sterling, by Edward W. Marsh, Ex'r, 2,296 18
Portland, Martha White, by Henry Kilby and Elmer G. Derby, Ex'rs, 2,000 00—4,296 18

10,537 37

New York

Albany, 1st Cong. ch., toward support Rev. and Mrs. J. X. Miller, 120 85
Angola, Miss A. H. Ames, 6 50
Brooklyn, Puritan Cong. ch., 62.94; Parkville Cong. ch., 11.25; Miss Julia P. Roberts, for Pang-Chuang, 15, 89 19
Buffalo, Plymouth Cong. ch. 10 00
Carthage, West Cong. ch. 10 00
Cortland, H. E. Ranney, for work in China, 100 00
Eaton, Cong. ch. 10 25
East Bloomfield, 1st Cong. ch. 38 17
Gainesville, Cong. ch. 2 00
Homer, Cong. ch. 31 37
Jefferson, Mrs. H. N. Wade, 1 00
Lockport, East-Av. Cong. ch. 15 00
Mt. Vernon, 1st Cong. ch. 20 00
Munnsville, Cong. ch. 24 55
New York, Pilgrim Cong. ch., 160; Bethany Cong. ch., 33.75; Armenian Evan. Cong. ch., 24.89; Trinity Cong. ch., 9.25, 227 89
Norwich, 1st Cong. ch. 5 85
Oswego Falls, Cong. ch. 6 66
Poughkeepsie, Mrs. L. C. Keith, 96 15
Syracuse, Good Will Cong. ch., toward support Rev. J. D. Taylor, 45 18
——, Friend, toward support Mrs. E. F. Carey, 250 00
——, Friend, 10 65—1,121 26

Legacies.—New York, Edwin Stone, by Elizabeth B. Stone and Francis Phraner, Ex'rs, add'l, 9,490.83; Mrs. Elizabeth Ross King, by Albert Barnes King, Ex'r, 4,000, 13,490 83
Norwich, Harriet L. Davis, by Jane D. Van Tassel, Ex'x, 500 00—13,990 83

15,112 09

New Jersey

Bound Brook, Cong. ch. 125 00
Elizabeth, 1st Cong. ch. 13 10
Orange, Orange Valley Cong. ch. 64 12
Paterson, Auburn-st. Cong. ch., 6.25; Friend, 5, 11 25
River Edge, 1st Cong. ch. 10 22
Upper Montclair, Christian Union Cong. ch. 513 01
Verona, Cong. ch. 5 07——741 77

Pennsylvania

Audenried, Welsh Cong. ch. 7 00
Harford, Cong. ch. 10 00
Miners Mills, Cong. ch. 10 00
Philadelphia, Central Cong. ch., 28.74; Charles M. Morton, 100, 128 74
Pittsburg, 1st Cong. ch. 15 30
Plymouth, Welsh Cong. ch. 5 00
Scranton, 1st Welsh Cong. ch. 7 00
Wilkesbarre, Puritan Cong. ch. 39 78
Williamsport, 1st Cong. ch. 23 00——245 82

Ohio

Ashland, Cong. ch. 15 67
Ashtabula Harbor, 2d Cong. ch. 40 00
Bellevue, 1st Cong. ch. 25 00
Brighton, Cong. ch. 2 00
Burton, Cong. ch. 3 00
Chatham, Cong. ch. 20 00
Clarksfield, Cong. ch. 6 50
Cleveland, Pilgrim Cong. ch., toward support Rev. Geo. A. Wilder, 600; Euclid-av. Cong. ch., toward support Rev. H. B. Newell, 239.05; Puritan Cong. ch., 9.50; East Madison-av. Cong. ch., for Mt. Silinda, 6, 854 55
Columbus, 1st Cong. ch., 240; South Cong. ch., 13.75; Plymouth Cong. ch., 1.25, 255 00
Croton, Cong. ch. 10 00
Cuyahoga Falls, Cong. ch. 5 50
Delaware, Wm. Bevan, 5 00
Elyria, 1st Cong. ch. 61 07
Huntsburg, Cong. ch. 16 00
Marblehead, Cong. ch. 1 25
North Olmsted, Mr. and Mrs. O. A. Risk, 5 00
North Ridgeville, Cong. ch. 11 00
Oberlin, 2d Cong. ch., Friend, for Shansi, 50 00
Painesville, 1st Cong. ch. 31 25
Plain, 1st Cong. ch. 3 41
Rochester, Cong. ch. 1 50
Springfield, Lagonda-av. Cong. ch. 5 00
Sylvania, Cong. ch. 14 55
Tallmadge, Cong. ch. 8 00
Wellington, 1st Cong. ch. 25 00—1,478 25

Legacies.—Greenwich, Anna M. Mead, by C. E. Mead, Ex'r add'l, 4 60

1,482 85

District of Columbia

Washington, Lincoln Temple, 5; 1st Cong. ch., Rev. J. L. Ewell, to const. Arthur Woolsey Ewell, H. M., 100, 105 00

Virginia

Falls Church, Cong. ch. 6 33

Georgia

Atlanta, Friends, 10 00
Demorest, Union Cong. ch. 5 83——15 83

Florida

Daytona, 1st Cong. ch. 50 40
Key West, 1st Cong. ch. 15 00
Tevares, Cong. ch. 4 50——69 90

Young People's Societies

CONNECTICUT.—Ansonia, 1st Y. P. S. C. E., for Harpoot, 10; East Hampton, Y. P. S. C. E., toward support Geo. M. Newell, 25; Greenfield Hill, Y. P. S. C. E., 9.69; Greenwich, North Y. P. S. C. E., toward support Rev. W. P. Elwood, 29.84; Southport, Y. P. S. C. E., 10.59; Westfield, Y. P. S. C. E., 4.65, 89 77

NEW YORK.—Flushing, Young Woman's Guild of Broadway Cong. ch., for work in China, 5; New York, Mission Study class of Broadway Tab. Cong. ch., for Harpoot, 1.30; North Bangor, Y. P. S. C. E., for Ing-hok, 15, 21 30

NEW JERSEY.—Jersey City, 1st Y. P. S. C. E., for Central Turkey Mission, 30; Newark, Young People's Union of Belleville-av. Cong. ch., for Aruppukottai, 20, 50 00

OHIO.—Cleveland, Hough-av. Y. P. S. C. E., for Ing-hok, 10; Huntsburg, Y. P. S. C. E., 6.45; North Ridgeville, Y. P. S. C. E., 1, 17 45

VIRGINIA.—Disputanta, Y. P. S. C. E. 13 60

192 12

Sunday Schools

CONNECTICUT.—Bridgeport, South Cong. Sab. sch., 45; Danbury, 1st Cong. Sab. sch., 8.66; Milford, Plymouth Cong. Sab. sch., 17.85; New London, 1st ch. of Christ Sab. sch., of which 4.52 toward support Rev. C. N. Ransom, 25.46; Norwich, Greenville Cong. Sab. sch., 15; Ridgefield, Cong. Sab. sch., 15; Southport, Cong. Sab. sch., of which 2 for work in Micronesia and 13.90 toward support Rev. W. P. Elwood, 15.90; Westport, Saugatuck Cong. Sab. sch., 2.82, 145 69

NEW YORK.—Lockport, East-av. Cong. Sab. sch., 15; New York, Manhattan Cong. Sab. sch., toward support Rev. F. B. Bridgman, 14.02; Oswego, Cong. Sab. sch., 24.70; Oxford, Cong. Sab. sch., 15, 68 72

PENNSYLVANIA.—Braddock, 1st Cong. Sab. sch. 6 32

OHIO.—Cleveland, North Cong. Sab. sch., 10; Kelley's Island, Cong. Sab. sch., 5.08; Madison, Cong. Sab. sch., 21; North Monroeville, Cong. Sab. sch., 2.13, 38 21

DISTRICT OF COLUMBIA.—Washington, Prim. Dept. of 1st Cong. Sab. sch. 4 00

262 94

INTERIOR DISTRICT

Kentucky

Williamsburg, 1st Cong. ch. 2 00

Tennessee

Memphis, 1st Cong. ch. 25 75

Alabama

Birmingham, Chester F. Meyer, toward support Rev. A. B. DeHaan, 5 00
Headland, Cong. ch. 2 50
Talladega, Cong. ch. 34 61
Thorsby, Cong. ch. 6 55——48 66

Louisiana

New Orleans, University Cong. ch. 10 00

Texas

Austin, 1st Cong. ch., 25; Ira H. Evans, 50, 75 00
Dallas, Central Cong. ch. 12 00——87 00

Indiana

Michigan City, 1st Cong. ch. 14 62

Oklahoma

Binger, Rev. A. L. Allison, 1 00

Illinois

Atkinson, Cong. ch. 2 69
Aurora, New England Cong. ch. 183 53
Batavia, Cong. ch. 2 00
Bowen, Cong. ch. 13 10
Carpentersville, Cong. ch. 26 68
Chicago, Washington Park Cong. ch., 79.80; Plymouth Cong. ch., 66.40; Warren-av. Cong. ch., 38.62; University Cong. ch., 29.98; Millard-av. Cong. ch., 27.78; Ravenswood Cong. ch., 25; Union Park Cong. ch., 25; Lincoln Park Cong. ch., 8; Grace Cong. ch., 5.80; Porter Memorial Cong. ch., Friend, 50; David Fales, 250; Friend, 100, 706 38
Caledonia, Cong. ch. 3 00
Evanston, 1st Cong. ch., 25; M. A. Dean, 1st Cong. ch., 200, 225 00
Fall Creek, Cong. ch. 125 00
Galesburg, Central Cong. ch., 300; Rev. N. L. Burton, 2.10, 302 10
Geneseo, 1st Cong. ch. 40 80
Geneva, Cong. ch. 45 00
Lagrange, Cong. ch. 55 90
Laharpe, Cong. ch. 7 40
Loda, Cong. ch. 1 50
Mazon, Park-st. Cong. ch. 5 20
McLean, Cong. ch. 6 95
Morgan Park, Cong. ch. 6 77
Mound City, Pilgrim Cong. ch. 15 25
Neponset, Cong. ch. 10 00
Oak Park, 1st Cong. ch., of which 260.39 toward support Dr. and Mrs. W. A. Hemingway, and 97.50 toward support Rev. and Mrs. R. Chambers, 857.89; 2d Cong. ch., 164.22, 1,022 11
Oneida, Cong. ch. and Sab. sch. 13 62
Payson, Cong. ch. 8 89
Paxton, Dr. J. C. Anderson, 5 00
Pecatonica, Cong. ch. 13 20
Pontiac, Cong. ch. 5 00
Poplar Grove, Cong. ch. 6 00
Seward, Cong. ch. 20 00
Wheaton, College ch., of which 100 toward support W. C. Cooper, and 29.24 for Ing-hok, 129 24
Winnetka, Cong. ch. 46 92
Wyoming, Cong. ch. 6 36—3,060 59

Michigan

Allegan, 1st Cong. ch. 5 30
Benzonia, Cong. ch. 57 60
Central Lake, 1st Cong. ch. 3 50
Charlevoix, Cong. ch. 10 00
Charlotte, Cong. ch. 5 00
Chelsea, 1st Cong. ch. 13 46
Conklin, Cong. ch. 12 06
Detroit, 1st Cong. ch., of which 181.53 toward support Rev. and Mrs. J. H. Dixon, 356 53
Galesburg, Cong. ch. 1 00
Grandville, 1st Cong. ch. 3 00
Grass Lake, Cong. ch. 6 35
Johannesburg, 1st Cong. ch. 2 00
Leslie, 1st Cong. ch. 7 39
Linden, Cong. ch. 3 10
Ludington, Geo. N. Stray, 50 00
Stanton, Cong. ch. 7 00——543 29

Wisconsin

Arena, 1st Cong. ch. 5 00
Brodhead, Amelia Wales, 9 00
Burlington, Plymouth Cong. ch., of which 5 toward support Dr. C. F. Rife, 25 00
Delavan, Cong. ch. 19 55
Eagle River, Cong. ch. 10 60
East Troy, Cong. ch. 11 00
Friendship, Cong. ch. 1 75
Hayward, Cong. ch. 12 00

Iron River, Cong. ch.	3 10	
Jonesville, Cong. ch.	2 30	
Kruger, Cong. ch.	1 00	
Lake Geneva, 1st Cong. ch.	43 47	
Lake Mills, Cong. ch.	27 10	
Menomonie, 1st Cong. ch.	48 00	
Milwaukee, Grand-av. Cong. ch.	102 76	
Orange, Cong. ch.	3 00	
Oshkosh, Plymouth Cong. ch.	77 41	
Polar, St. John's Ger. Cong. ch.	5 00	
Racine, 1st Cong. ch.	16 00	
Sheboygan, 1st Cong. ch.	44 50	
Springvale, Cong. ch.	10 00	
Stoughton, 1st Cong. ch.	4 00	
Viroqua, Cong. ch.	42 25	
Wauwatosa, Cong. ch.	125 00	
West Rosendale, Cong. ch.	9 00	
White Creek, Cong. ch.	1 58	
Whitewater, Cong. ch.	19 08	
Windsor, Cong. ch.	25 00	703 45
Legacies. — Milwaukee, Chas. G. Stark, by Lucy A. Stark, Abbott Lawrence and W. E. Black, Ex'rs,		4,767 25
		5,470 70

Minnesota

Aldrich, Cong. ch.	2 68	
Alexandria, Cong. ch.	86 00	
Cannon Falls, 1st Cong. ch.	25 00	
Cass Lake, Cong. ch.	3 53	
Duluth, Pilgrim Cong. ch., toward support Rev. H. M. Irwin,	175 00	
Granada, Cong. ch.	10 00	
Mankato, 1st Cong. ch.	14 82	
Marshall, 1st Cong. ch.	23 31	
Minneapolis, Plymouth Cong. ch., toward support Rev. Alden H. Clark, 181.06; Park-av. Cong. ch., 60.23; Forest Heights Cong. ch., 60; Linden Hills Cong. ch., 50; Tremont Cong. ch., 26.18; Plymouth Cong. ch., 25,	402 47	
New York Mills, Cong. ch.	1 35	
Owatonna, Cong. ch.	36 80	
St. Paul, Cyril Cong. ch., 14; Pacific Cong. ch., 8.25; St. Paul Cong. ch., 5,	27 25	
Waseca, Cong. ch.	9 00	
Winona, 2d Cong. ch.	2 80	820 01

Iowa

Ames, Cong. ch.	30 00	
Anamosa, Cong. ch.	31 00	
Anita, Cong. ch.	31 25	
Atlantic, 1st Cong. ch.	48 85	
Baxter, Cong. ch. Ladies' Aid,	5 00	
Chapin, Cong. ch.	10 00	
Cherokee, Clarinda E. Wellman,	1 00	
Chester Center, Cong. ch.	6 55	
Church, Cong. ch.	6 00	
Council Bluffs, Cong. ch.	20 10	
Cresco, 1st Cong. ch.	3 34	
Des Moines, Plymouth Cong. ch., toward support Rev. J. K. Browne, 161.08; Greenwood Cong. ch., 21.07,	182 15	
Dunlap, Cong. ch.	14 75	
Hampton, 1st Cong. ch.	38 20	
Lyons, 1st Cong. ch.	10 00	
Maquoketa, 1st Cong. ch.	26 00	
McGregor, J. H. Ellsworth,	25 00	
Monona, Cong. ch.	10 75	
Monticello, Cong. ch.	85 00	
Montour, Cong. ch.	46 55	
Newbury, Cong. ch.	2 50	
Newell, Cong. ch.	88 40	
Newton, Chas. Jasper, for Pang-Chuang,	30 00	
Orchard, Cong. ch.	5 25	
Ottumwa, 1st Cong. ch.	56 68	
Primghar, 1st Cong. ch.	6 76	
Reinbeck, 1st Cong. ch.	16 00	
Shenandoah, Cong. ch.	28 85	
Strawberry Point, 1st Cong. ch.	6 00	
Waucoma, Cong. ch.	4 00	
Wittemburg, Cong. ch.	4 96	880 89

Missouri

Kansas City, 1st Cong. ch., 315; Beacon Hill Cong. ch., 56.30,	371 30	
Lebanon, Cong. ch.	14 96	
St. Joseph, Tab. Cong. ch.	50 33	
St. Louis, Compton Hill Cong. ch., 50; Bethlehem Cong. ch., 5,	55 00	
Webster Groves, 1st Cong. ch.	29 70	521 29

North Dakota

Crary, Cong. ch., Friend,	5 00	
Dickinson, 1st Cong. ch.	21 00	
Michigan, 1st Cong. ch.	14 00	40 00

South Dakota

Deadwood, Cong. ch.	8 20	
Estelline, Cong. ch.	13 67	
Faulkton, Cong. ch.	20 00	
Grand River, Cong. ch.	13 00	
Horse Creek, Blaine Cong. ch.	5 00	
Lebanon, Cong. ch.	3 00	
Murdo, 1st Cong. ch.	5 00	
Rapid City, Cong. ch.	20 00	
Redfield, Cong. ch., 50; John Hochstatter, 5,	55 00	
Spearfish, Cong. ch.	5 20	148 07

Nebraska

Aurora, 1st Cong. ch.	25 00	
Crawford, 1st Cong. ch.	15 50	
Crete, 1st Cong. ch.	58 80	
Fairmont, Cong. ch.	45 85	
Hallam, Ger. Cong. ch.	10 00	
Hastings, Hans Hansen, for Lintsing,	400 00	
Lincoln, Butler-av. Cong. ch., 14.01; Salem Ger. Cong. ch., 12,	26 01	
Loomis, Cong. ch.	17 15	
Norfolk, Ger. Cong. ch.	5 00	
Omaha, St. Mary's Cong. ch., 5; Parkvale Cong. ch., 4,	9 00	
Santee, Pilgrim Cong. ch.	12 00	
Seward, 1st Cong. ch.	25 00	
Sutton, 1st Cong. ch.	25 95	
Trenton, Cong. ch., for Harpoot,	20 00	695 26

Kansas

Alton, Cong. ch.	13 00	
Burlington, Friend,	15 00	
Centralia, 1st Cong. ch.	20 00	
Clay Center, Clarence Eastman Memorial Cong. ch.	5 00	
Dover, Cong. ch.	4 00	
Downs, Cong. ch.	6 90	
Ford, Cong. ch.	3 00	
Gardner, F. F. Dresser,	30 00	
Goodland, 1st Cong. ch.	4 00	
Grainfield, 1st Cong. ch.	3 00	
Independence, 1st Cong. ch.	10 00	
Leavenworth, 1st Cong. ch.	25 00	
Nickerson, Cong. ch. and Sab. sch.	6 25	
Osborne, 1st Cong. ch.	30 00	
Ottawa, 1st Cong. ch.	6 85	
Smith Center, 1st Cong. ch.	15 00	
Topeka, Central Cong. ch.	178 55	
Udall, 1st Cong. ch.	11 00	
Wakefield, Cong. ch.	58 35	444 90

Montana

Laurel, Mr. and Mrs. Herbert A. Templeton, toward support Rev. and Mrs. A. B. DeHaan,		140 00

Colorado

Boulder, 1st Cong. ch.	3 97	
Clark, Elk River Cong. ch.	5 00	
Colorado Springs, 1st Cong. ch., of which 25 from A. C. Cobb, all toward support Rev. Henry Fairbank,	116 24	
Denver, Plymouth Cong. ch., 118.25; Ohio-av. Cong. ch., 107.25; Globeville Cong. ch., 13.33,	238 83	
Manitou, 1st Cong. ch., Mrs. Hughes,	2 00	
Montrose, Cong. ch.	17 90	
Rocky Ford, Ger. Cong. ch.	10 00	
Steamboat Springs, Cong. ch.	2 50	396 44

Young People's Societies

Oklahoma. — Binger, Y. P. S. C. E.	1 00
Illinois. — Chicago, Missionary Study and Prayer Union of the Moody Bible Institute,	

12.50; Crystal Lake, Y. P. S. C. E., for Aruppukottai, 5; Downer's Grove, Y. P. S. C. E., for do., 10; Pecatonica, Y. P. S. C. E., 5; Rockford, 1st Y. P. S. C. E., for Mt. Silinda, 4.50; Waukegan, Y. P. S. C. E., for Aruppukottai, 15, 42 00
MICHIGAN. — Sheridan, Y. P. S. C. E., 4; Watervliet, Mission Band, 4, 8 00
MINNESOTA. — Minneapolis, Fremont-av. Y. P. S. C. E., for Shao-wu, 15 00
MISSOURI. — St. Louis, Fountain Park Y. P. S. C. E., for Ing-hok, 7 50
NORTH DAKOTA. — Hankinson, Jun. Y. P. S. C. E. 5 00
NEBRASKA. — Fairmont, Y. P. S. C. E., for Harpoot, 15; Leigh, Y. P. S. C. E., for Mt. Silinda, 5, 20 00
108 50

Sunday Schools

ILLINOIS. — Chicago, Pilgrim Cong. Sab. sch., 45; do., Millard-av. Cong. Sab. sch., 10; Dwight, Cong. Sab. sch., for Shao-wu, 30; Naperville, Cong. Sab. sch., 14; Pecatonica, Cong. Sab. sch., 8; Payson, Cong. Sab. sch., 16.77, 123 77
MICHIGAN. — Detroit, North Woodward-av. Cong. Sab. sch., 19.40; Saginaw, Genesee-st. Cong. Sab. sch., 1, 20 40
WISCONSIN. — Delavan, Cong. Sab. sch., 3.25; Elk Mound, Cong. Sab. sch., 4; New Richmond, Cong. Sab. sch., 4.50; Rosendale, Cong. Sab. sch., 5.51, 16 56
MINNESOTA. — Mapleton, Cong. Sab. sch., for Aruppukottai, 8 97
IOWA. — Monona, Cong. Sab. sch., for Mt. Silinda, 3.30; Newton, Cong. Sab. sch., Mr. J. E. Cross's class, for Pang-Chuang, 30; Osage, Cong. Sab. sch., 13.55, 46 85
MISSOURI. — Sedalia, 1st Cong. Sab. sch. 4 50
NORTH DAKOTA. — Hankinson, Cong. Sab. sch. 5 00
NEBRASKA. — Omaha, St. Mary's-av. Cong. Sab. sch., 32.94; Weeping Water, Cong. Sab. sch., 21.40, 54 34
281 09

PACIFIC DISTRICT

Nevada

Reno, 1st Cong. ch. 14 50

Idaho

Genesee, 1st Cong. ch. 30 80
Hope, Cong. ch. and Sab. sch. 25 00 — 55 80

Washington

Arlington, Cong. ch. 4 50
Colfax, Cong. ch. 42 00
Lakeview, Cong. ch. 5 30
Seattle, Queen Anne Cong. ch., 54.40; Pilgrim Cong. ch., 48.77; Brighton Cong. ch., 18; Olivet Cong. ch., 3.20; Bayview Cong. ch., 1; Oakdale Cong. ch., 1, 126 37
Walla Walla, 1st Cong. ch. 100 00
Westbranch, Cong. ch. 6 40 — 284 57

Oregon

Beaverton, Cong. ch. 17 00
Eugene, 1st Cong. ch. 52 40
Forest Grove, Cong. ch. 48 30
Ingle Chapel, Cong. ch. 10 00
Portland, 1st Cong. ch., toward support Rev. E. D. Kellogg, 250; Sunnyside Cong. ch. Miss. Soc., 16, 266 00
St. Johns, 1st Cong. ch. 7 00 — 400 70

California

Altadena, Rev. M. S. Croswell, 4 25
Alameda, 1st Cong. ch. 56 62
Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Cloverdale, Cong. ch. 6 00
Etiwanda, Cong. ch. 10 00
Fresno, Zion Ger. Cong. ch. 22 00
Haywards, Cong. ch. 11 50
Lockeford, Cong. ch. 15 00
Los Angeles, 1st Cong. ch., Mrs. Emily A. Billings, 3,126 65
Oakland, 1st Cong. ch., 287.55; Pilgrim Cong. ch., 28.92, 316 47
Oroville, Cong. ch. 24 50
Pasadena, Cong. ch. 2 25
Riverside, 1st Cong. ch. 112 50
San Francisco, Ocean View Cong. ch. 2 60
San Jose, Geo. W. Wetmore, for evan. work in the Shansi Mission, 200 00 — 3,982 34

Territory of Hawaii

Honolulu, Ernest J. Reed, toward support Rev. and Mrs. A. B. DeHaan, 2 50

Young People's Societies

WASHINGTON. — Seattle, Green Lake Y. P. S. C. E., for Ing-hok, 7.50; do., Keystone, Y. P. S. C. E., 5.30, 12 80

Sunday Schools

NEVADA. — Reno, 1st Cong. Sab. sch. 7 75
IDAHO. — Weiser, Cong. Sab. sch. 6 60
WASHINGTON. — Deer Park, Prim Cong. Sab. sch. 2 38
CALIFORNIA. — Colegrove, Union Cong. Sab. sch., 8.80; Corona, Cong. Sab. sch., 30; Pacific Grove, Young Woman's Philathea Bible class of Mayflower Cong. ch., toward support native teacher, Aruppukottai, 12; Redlands, 1st Cong. Sab. sch., toward support Rev. C. R. Hager, 16.60; do., do., for Adana, 10.39, 77 79
94 52

MISCELLANEOUS

Canada

Montreal, American Presb. ch., toward support C. C. Fuller, 600 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY
H. W. Barker, Toronto, Ontario, *Treasurer* 100 00
For native preacher, Madura, 40 00
140 00

Bulgaria

——, W. W. 20 00

Austria

Prague, Friends, churches, and through *Betanie*, for Shao-wu, 130.40; Klattau ch., 4.12; Friends, 1.24; through *Betanie*, 17.24, 153 00

Turkey

Constantinople, Greek Evan. Alliance, 9 68

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*
For sundry missions in part, 12,681 32
For building for kindergarten, Cesarea, add'l, 1,000 00
For land for girls' school, Matsuyama, 2,000 00 — 15,681 32

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 6,000 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer* 200 00
21,881 32

Additional Donations for Special Objects

MAINE. — Bangor, Central Cong. Sab. sch., for Church Building Fund, care Rev. Hilton Pedley, 25; Brunswick, 1st Parish Sab. sch., for

Amanzimtoti Seminary, 20; Sandy Point, Mrs. J. P. Stowers, for the French cot, care Rev. P. L. Corbin, 15, 60 00

NEW HAMPSHIRE. — Exeter, Phillips Cong. ch., Friend, for work, care Rev. H. K. Wingate, 10; Hillsboro, Y. P. S. C. E., for work in the Philippines, 1.27; Lebanon, West Cong. ch., for Boys' Club, care Rev. H. M. Irwin, 3; Swanzey, Cong. Sab. sch., Pastor's Bible class, for pupils, care Rev. G. P. Knapp, 6, 20 27

VERMONT. — Enosburg, 1st Cong. ch., for pupil in American College for Girls, Constantinople, 25; West Brattleboro, 1st Cong. ch. and Sab. sch., of which 7 for work, care Rev. Ernest Partridge, and 78 for medical work, care Dr. Chas. E. Clark, 85; do., do., Mrs. W. H. Bigelow, of which 30 for work, care Dr. G. C. Raynolds, and 5 for work, care Rev. E. A. Yarrow, 35, 145 00

MASSACHUSETTS. — Agawam, Cong. Sab. sch., for pupil, care Rev. R. A. Hume, 10; Boston, Central Cong. ch., for work in Peking, 575.78; do., Old South Sab. sch., for blind children, care Miss A. L. Millard, 14.82; do., 2d Cong. ch. (Dorchester), Sab. sch. and Y. P. S. C. E., for use of Miss Mary Tracy, 95; do., do., Chinese Sab. sch., for work, care Rev. C. R. Hager, 50; do., 2d Cong. Sab. sch. (Dorchester), Z. A. Norris's class, for native worker, care Dr. E. L. Bliss, 37.50; do., Rev. D. B. Eddy, for Kodaikanal School, care Rev. J. S. Chandler, 300; do., Samuel B. Capen, toward building missionary residence in the Philippines, 50; Brockton, Friend, for work, care Dr. and Mrs. H. N. Kinnear, 25; Dedham, Miss M. C. Burgess, for student, care Rev. James L. Fowle, 15; Fall River, 1st Cong. Sab. sch., for work, care Rev. E. H. Smith, 81; do., Central Cong. Sab. sch., for special relief work, care Rev. S. vR. Trowbridge, 50; Fitchburg, Rollstone Cong. Sab. sch., Prim. Dept., for pupil, care Rev. W. O. Ballantine, 20; Fisherville, Union Cong. ch., for use of Rev. E. C. Partridge, 5; Foxboro, Bethany Cong. ch., for boys' school, care Rev. R. S. M. Emrich, 25; Harvard, Cong. Sab. sch., for the Harriet cot, care Rev. P. L. Corbin, 15; Lowell, Helen Buttrick, for the Helen Standish Monroe cot, care Rev. P. L. Corbin, 15; do., Alice H. Bradt, for native helper, care Rev. R. A. Hume, 1; Mill River, Cong. Sab. sch., for work, care Mrs. R. Winsor, 7.50; Natick, 1st Cong. ch., of which 100 for native helper, Albania, and 25 for educational work in Albania, 125; Northampton, Mrs. Martha H. Williams, for hospital work, care Dr. F. F. Tucker, 12; North Billerica, Mrs. E. R. Gould, for hospital, care Dr. H. N. Kinnear, 10; North Brookfield, Cong. ch., for work, care Dr. H. N. Kinnear, 12; Orleans, Amelia Snow, for pupil, care Miss F. E. Burrage, 5; Warren, 1st Cong. Sab. sch., for work, care Rev. G. P. Knapp, 10; Westford, Loyalty Club, for work, care Dr. E. L. Bliss, 15; Worcester, Union Cong. ch. Woman's Asso., for Sivas Normal School, care Rev. E. C. Partridge, 25; ———, Friend, for Madura College, 1,500, 3,106 60

RHODE ISLAND. — Providence, Union Cong. ch., Mary E. Salisbury, for pupils, care Miss Mary B. Harding, 16; do., Jun. Y. P. S. C. E. of Union Cong. ch., for do., 15, 31 00

CONNECTICUT. — Bozrahville, W. W. Gillett, for school, Pasumalai, care Rev. J. P. Jones, 25; Bridgeport, Jun. Y. P. S. C. E. of South Cong. ch., for work, care Mrs. E. W. Ellis, 10; Cornwall, 1st ch. of Christ, for hospital, care Dr. C. D. Ussher, 89.50; Danielson, Emily Danielson, for pupils, care Miss Mary B. Harding, 16; Hartford Center, Cong. Sab. sch., Home Dept., for work, care Rev. C. E. Ewing, 22; do., Farmington-av. Cong. Sab. sch., for work, care Rev. B. K. Hunsberger, 13.75; do., Mrs. Edward C. Stone, Jane W. Stone and Elizabeth W. Stone, for work, care Rev. E. H. Smith, 15; do., Mrs. Edward C. Stone and Elizabeth W. Stone, for work, care Dr. and Mrs. H. N. Kinnear, 7; Marlboro, Cong. ch., for work, care Rev. L. O. Lee, 3; Meriden, Center Cong. ch., Robert Scovel Loux Memorial, for native pastor, care Rev. L. S. Gates, 8; New Haven, the Misses Bradley, for work, care Rev. G. A. Wilder, 75; Norfolk, Jun. Cong. Sab. sch, for use of Mrs. G. M. Fowland, 5; Norwich, 2d Cong. Sab. sch., for work, care Mrs. C. K. Tracy, 25; Somers, 1st Cong. ch., E. Louise Patten, for work, care Rev. T. D. Christie, 25; Southbury, Mrs. Wallace Nutting, for pupil, care Miss Mary B. Harding, 15; Thomaston, Cong. Sab. sch., Prim. Dept., for work, care Miss Belle Nugent, 12; West Haven, 1st Cong. Sab. sch., classes of F. R. Lewis and James McClelland, for pupil, care Rev. E. E. Aiken, 20; Windham, Cong. Sab. sch., for pupil, care Miss M. T. Noyes, 20, 406 25

NEW YORK. — Binghamton, Chas. W. Loomis, for native medical assistant, care Dr. L. H. Beals, 20; Brooklyn, Puritan Cong. ch., for new theol. building, care Dr. J. P. Jones, 25.31; do., Young Woman's Christian Asso., for Bible-woman, care Mrs. James E. Tracy, 31; do., Friend of Africa, for work, care A. J. Orner, 25; do., Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 3; Cortland, H. E. Ranney, for work in the Philippines, 100; Eldred, Yulan Chapel, for use of Rev. C. N. Ransom, 5; Lyons, Miss J. T. Brownson, for pupil, care Rev. B. K. Hunsberger, 15; New York, Broadway Tab. Cong. Sab. sch., A. D. F. Hamlin's class, for fountain, care Rev. F. W. Macallum, 45; do., Manhattan Cong. Sab. sch., for work, care Miss Jeannie L. Jillson, 10.80; do., Mrs. Edward J. Brown, of which 110 toward support two Bible-readers and two beds, care Dr. I. H. Curr, and 40 for work, care Dr. T. B. Scott, 150; Poughkeepsie, 1st Presb. Sab. sch., for work, care Rev. A. N. Andrus, 100; Saratoga Springs, Cong. ch., Ladies, for Sivas Normal School, 50; do., Agnes Smith, for do., 5; ———, Friend, for work, care Rev. H. M. Irwin, 200, 785 11

NEW JERSEY. — Bloomfield, May Brooks, for Sivas Normal School building and Endowment Fund, care Rev. E. C. Partridge, 5; Boonton, 1st Presb. Y. P. S. C. E., for pupil, care Dr. W. S. Dodd, 26: Glen Ridge, Cong. Sab. sch., for student, care Rev. F. F. Hahn, 30; do., C. C. Baldwin, for kindergarten school, care Miss Hannah C. Woodhull, 25; Merchantville, 1st Presb. Sab. sch., for student, care Rev. F. F. Goodsell, 25, 111 00

PENNSYLVANIA. — Athens, Annie Tracy Riggs Hospital Fund, by Jessie W. Murray, treas., for the Annie Tracy Riggs Hospital, 105; Chester Springs, A. Lewis Hill, 5; do., Mrs. Mary Pearson, 1; do., Mabel Pearson, 1; do., Sallie Pearson, 1, all for use of Dr. H. N. Kinnear; Edwardsville, Morgan R. Morgans, for student, care Rev. J. P. Jones, 25; Krausdale, Schwenkfelder Y. P. S. C. E., for use of Miss Flora K. Heebner, 5; Ogontz, Ogontz Christian Asso., for work, care Mrs. T. D. Christie, 18; Philadelphia, Mary E. Hebard, for nurse, care Dr. E. S. Ward. 175; ———, Schwenkfelder Sab. sch. of the Upper District, Home Dept., for work, care Miss F. K. Heebner, 25, 361 00

OHIO. — Cleveland, Euclid-av. Cong. ch., for work, care Rev. J. P. Jones, 50.25; do., Hough-av. Cong. ch., Dr. H. D. Haskins, for scholarship, care Rev. E. H. Smith, 10; do., East Madison Cong. Sab. sch., Prim. Dept., for work, care Rev. J. E. Abbott, 15; Elyria, 1st Cong. Sab. sch., for work, care Dr. H. N. Kinnear, 6; Oberlin, 1st Cong. ch., Mrs. P. A. Crafts, for work, care Dr. H. N. Kinnear, 10; do., Oberlin Shansi Memorial Asso., for native helper, care Rev. P. L. Corbin, 62.50; do., Rev. I. W. Metcalf, for work, care Rev. F. E. Jeffery, 30; do., Friend, of which 25 for use of Rev. E. C. Partridge and 25 for use of Rev. C. K. Tracy, 50, 233 75

MARYLAND. — Baltimore, Mrs. Jane B. Moore Bristor, for orphans, care Miss A. C. Salmond, 400; do., J. M. Torrey, for medical work, care Dr. H. N. Kinnear, 5, 405 00

ALABAMA. — Birmingham, Pilgrim Cong. Sab. sch., for work, care Dr. G. C. Raynolds, 4 05

TEXAS. — Dallas, Mrs. Frank J. Hall, for the Martha Hall cot, care Rev. P. L. Corbin, 15 00

ILLINOIS. — Chicago, Leavitt-st. Cong. ch., for church, care Rev. Watts O. Pye, 100; do., Summerdale Y. P. S. C. E., for Edgar B. Wylie School, care Rev. J. J. Banninga, 10; Dundee, Y. P. S. C. E., for work, care Mrs. R. Winsor, 76.12; Elgin, 1st Cong. Sab. sch., for pupil, care Rev. A. E. LeRoy, 10; ———, Friend, for work in Japan, 1, 197 12

MICHIGAN. — Bellaire, Y. P. S. C. E., for work, care Rev. R. A. Hume, 5; Detroit, through Rev. W. Byron Forbush, for the Firelight cot, care Rev. P. L. Corbin, 15; Kalamazoo, Louis B. Fritts, for pupil, care Miss Julia E. Green, 12; Olivet, Cong. Sab. sch., for hospital, care Dr. H. N. Kinnear, 2.25, 34 25

WISCONSIN. — Grand Rapids, 1st Y. P. S. C. E., for work, care Rev. R. S. Stapleton, 5; Sheboygan, Edna E. Haines, for work, care Nellie J. Arnott, 10, 15 00

MINNESOTA. — Minneapolis, Park-av. Cong. ch., of which 6 from ch., 90.15 from Woman's Miss. Soc., and 166 from Y. P. S. C. E., all toward Martha A. King Memorial School for the Deaf at Marsovan, care Miss C. R. Willard, 262.15; do., Plymouth Cong. Sab. sch., for boys' school, care Rev. B. K. Hunsberger, 58.60; do., do., for training school, care Rev. A. H. Clark, 33.69; Northfield, 1st Cong. ch., for work, care Rev. Percy T. Watson, 78.95, 433 39

IOWA. — Newton, Sen. and Jun. Y. P. S. C. E., for native teacher, care Rev. R. A. Hume, 30; Oskaloosa, Cong. Sab. sch., for student, Anatolia College, 10, 40 00

MISSOURI. — Kansas City, Mrs. A. J. Ream, for native teacher, care Dr. G. C. Raynolds, 60 00

SOUTH DAKOTA. — De Smet, K. O. K. A. boys, for work, care Rev. J. Henry House, 6.50; Tyndall, Worms Ger. Cong. ch., for work, care Dr. C. R. Hager, 30, 36 50

NEBRASKA. — Creighton, Cong. ch. Woman's Soc., for work at Lintsing, care E. W. Ellis, 15 00

KANSAS. — Leavenworth, 1st Cong. ch., for use of Mrs. J. C. Perkins, 25; Sterling, King's Daughters, for student, care Miss E. M. Chambers, 15, 40 00

COLORADO. — Colorado Springs, 2d Cong. ch., Maria M. Lickorish, for Bible-woman, care Rev. C. R. Hager, 35; do., A. C. Cobb, of which 12.50 for work, care Rev. G. C. Raynolds, and 12.50 for work, care Rev. B. K. Hunsberger, 25; Denver, 3d Cong. Sab. sch., for work, care Rev. C. S. Vaughan, 35; do., 2d Cong. Sab. sch., for Bible-woman, care Rev. C. R. Hager, 15, 110 00

IDAHO. — Mountain Home, Cong. Sab. sch., for work, care Mrs. R. Winsor, 3 35

WASHINGTON. — Bellingham, 1st Cong. ch., Dr. C. S. Teel, for work, care Mrs. M. M. Webster, 10; Seattle, Plymouth Y. P. S. C. E., for native helper, care Dr. S. B. Tallmon, 50; do., A. H. Marsh, for pupil, care Dr. C. W. Young, 10; Walla Walla, Cong. ch. Miss. Soc., Fannie Peck, for work, care Miss Charlotte Willard, 5, 75 00

OREGON. — Forest Grove, 1st Cong. Sab. sch., for bed in hospital, care Dr. H. H. Atkinson, 5 00

CALIFORNIA. — Claremont, Rev. H. Kingman, for helper, care Rev. G. D. Wilder, 35; Sacramento, Cong. Sab. sch., for use of Dana K. Getchell, 10.25; San Diego, 1st Cong. ch., S. E. T., for work, care Rev. C. R. Hager, 40; Pasadena, Merrill Whiton, for work, care Miss Nina Rice, 10; Upland, Mr. and Mrs. C. E. Harwood, for outstation work, care Rev. W. O. Pye, 600, 695 25

CANADA. — Montreal, Dr. E. Albert Cook, for evangelical work, care Dr. C. T. Sibley, 5; Ottawa, Marion and Edwin Charlson, for pupil, care Miss Annie E. Gordon, 25; Toronto, Havergal Sorority, 12.50, and friend, 15, for educational work, care do., 27.50, 57 50

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY

H. W. Barker, Toronto, Ontario, *Treasurer*

For pupils, care Rev. F. W. Macallum, 32 00
For special purposes at Chisamba Station, 75 00 —— 107 00

NEW BRUNSWICK. — Jacksontown, A friend, through Rev. Wm. Hazen, for native worker, care Rev. L. S. Gates, 10 00

AUSTRIA. — Prague, Friends, and through *Betanie*, for pupils, care Rev. G. P. Knapp, 12 98

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For A. C. G. C., care Miss I. W. Prime, 5 00
For use of Miss Anna B. Jones, 6 00
For use of Mrs. E. C. Partridge, 3 00
For children in factories, care Miss N. E. Rice, 25 00
For tuition, care Miss E. McCallum, 25 00
For use of Miss Mary Tracy, 10 00
For pupil, care Miss M. L. Daniels, 10 00
For work for children, care Mrs. W. M. Zumbro, 3 00
For work, care Mrs. Otis Cary, 25 00
For Corona Institute, care Miss A. Gleason, 10 00 —— 122 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For helper, care Miss C. Shattuck, 100 00
For work, care Miss E. M. Swift, 10 00
For girls' school, Talas, 15 00
For use of Miss E. M. Blakely, 25 00
For pupil, care Rev. J. J. Banninga, 12 00
For pupil, care Mrs. M. L. Sibley, 5 00
For use of Miss Nina E. Rice, 5 00 —— 172 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Miss Mary C. McClees, Oakland, California, *Treasurer*

For Doshisha Building Fund, 2,090 00

Income St. Paul's Institute

For St. Paul's Institute, 2,390 26

12,405 63

Donations received in January, 86,239 49
Legacies received in January, 26,204 26

112,443 75

Total from September 1, 1909, to January 31, 1910. Donations, $309,768.74; Legacies, $56,979.62 = $366,748.36.

Albanian Work

CONNECTICUT. — ———, Friend, 1,000 00

Work in the Philippines

NEW YORK. — New York, K. 300 00

Mindanao Medical Work

NEW YORK. — New York, Mindanao Medical Missionary Asso. 375 00

Ruth Tracy Strong Fund

For Expense

CONNECTICUT. — Wethersfield, Wethersfield Aux. 5 00

The New Hiram Bingham

CONNECTICUT. — New London, 1st ch. of Christ Sab. sch., Prim. Dept. 14 60
NEW YORK. — Riverhead, Sound-av. Sab. sch., 29.27; Rochester, M. Jagnow, 2, 31 27
ILLINOIS. — Sherrard, Cong. Sab. sch., Prim. Dept. 2 00
WISCONSIN. — Appleton, Mrs. Z. H. Smith, .10; Noble Smith, .10; Menasha, Cong. Sab. sch., 3.70; Milwaukee, Bethlehem Cong. Sab. sch., 1, 4 90
IOWA. — Ripley, Cong. Sab. sch., Prim. and Jun. Depts. 3 00

55 77